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NAVAL POSTGRADUATE SCHOOL

MONTEREY, CALIFORNIA

THESIS

DISSUADING YOUNG POTENTIAL TERRORISTS

by

Jeffrey M. Mann Jr.

June 2019

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Douglas A. Borer
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DISSUADING YOUNG POTENTIAL TERRORISTS

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Lieutenant, United States Navy
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Submitted in partial fulfillment of the
requirements for the degree of

**MASTER OF SCIENCE IN DEFENSE ANALYSIS
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from the

**NAVAL POSTGRADUATE SCHOOL
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ABSTRACT

After the 9/11 attacks, the United States has made many sacrifices to combat terrorism; this includes losing almost 7000 service members in the campaigns of the War on Terror. The United States has spent nearly \$3 trillion on counterterrorism funding between fiscal years 2002 and 2017. Instead of being reactive in the fight against terrorism, I examine how to steer the next generation of potential terrorists in another direction. Using mentor programs like Big Brothers Big Sisters and Rancho Cielo as an exploratory proof of concept, I investigate the role proactive mentorship programs have on at-risk youth in a variety of social and culturally diverse settings. At-risk youth that are exposed to mentorship programs throughout the world where they develop sincere and lasting relationships with their mentors will be less vulnerable to being drawn into a gang or terrorist group. Joseph Campbell's *Hero with a Thousand Faces* and the hero's journey serve as the framework of analysis for the mentor programs worldwide and specifically how a mentor inserts him- or herself into the life of an at-risk youth. The examined mentor programs and relationships revealed some positive effects; however, the results are unclear because the programs have only been recently implemented—more time is required to understand lasting results. Not all at-risk youth will benefit from mentorship; however, the programs' efforts enable some misguided youth the opportunity to live a life free of crime.

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LIST OF ACRONYMS AND ABBREVIATIONS

BBBS	Big Brothers Big Sisters
MOI	Ministry of Interior
NPS	Naval Postgraduate School
P/PV	Public/Private Ventures
PRAC	Prevention, Rehabilitation, and Aftercare
RC	Rancho Cielo Youth Campus

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I. INTRODUCTION

Over the last 15 months at the Naval Postgraduate School (NPS), I have had the opportunity to participate in a mentorship program for at-risk youth in Salinas, California. The non-profit organization that provides the mentees is Rancho Cielo Youth Campus, which serves individuals who have been unsuccessful in traditional school settings but wish to achieve academic excellence to prepare for higher education or full-time employment. Rancho Cielo (RC) has experienced great success with the students who are between 16 and 24 years old (Rancho Cielo Youth Campus [RC], 2018).

This is the same demographic from which many terrorist organizations draw recruits. The United States has sacrificed a great amount to combat terrorism since the September 11 attacks in 2001. The United States has lost a total of 6,970 service members in the various campaigns of the War on Terror according to the Department of Defense *Casualty Report* as of April 2019 (U.S. Department of Defense [DoD], 2019). According to a Stimson Center study, the United States has spent \$2.8 trillion on counterterrorism funding between fiscal year 2002 and 2017 (Mehta, 2018, para. 2). Instead of being reactive in the fight against terrorism, I examine how to steer the potential next generation of terrorists in another direction. Using mentor programs like Big Brothers Big Sisters (BBBS) of America and RC as an exploratory proof of concept, I investigate the role that proactive mentorship programs have on at-risk youth in a variety of social and culturally diverse settings.

A. RESEARCH QUESTIONS

This thesis aims to investigate the following questions: Do mentoring at-risk youth programs have a connection to reducing the number of male adolescents who are joining criminal organizations? What are the best practices of these programs? When and why do they work? Could these practices be applied to conflict-ridden areas where no such programs currently exist?

B. BACKGROUND: MENTORSHIP AT RANCHO CIELO

One year at RC costs \$10,000 per student and delivers impressive results. One year after RC, 80% of the students are still crime free and 85% are employed. These results are astounding compared to the normal cost of incarceration in California which is \$100,000 and results in only 40% of the youth offenders who remain free of crime (RC, 2018). This data showcases the huge return on investment that mentoring at-risk youth can have instead of alternative solutions that are more costly to society, such as incarceration or high gang-associated crime rates. This area of study is of great interest because it may provide cheaper alternatives that achieve more favorable results for all parties involved. The United States and allied partners have been reliant on capture/kill missions across the Middle East and elsewhere to eradicate the number of terrorists on the battlefield for the past few decades. While this tactic is necessary in some situations, various options such as countering violent extremism through mentorship of at-risk youth in conflict-ridden areas could potentially reach and influence individuals before they become involved with these criminal organizations.

1. Rancho Cielo Mentorship Overview

I initially became aware of RC when one of the professors in the Defense Analysis department at NPS introduced the opportunity to work with at-risk, high-school-aged students in the local community at a student in-briefing. I have always been passionate about helping others and I thought this was a great opportunity to volunteer and serve in the community. After meeting with the CEO of RC and a few members of her staff, I was impressed when I learned about the organization's platform for mentoring individuals who lack necessary guidance in their lives. Collectively, we decided that a mentor program in which RC students (mentees) are partnered with NPS students (mentors) would contribute to the Ranch's mission to produce "responsible, independent, and competent individuals in our community" (RC Program Coordinator, interview with author, March 4, 2019).

The NPS volunteer mentors have partnered with one of the programs offered at RC, the Construction Academy. In this program, the students learn welding, solar energy, and sustainable construction practices as well as work toward earning a high school diploma.

Additionally, the construction students take on projects that benefit the community such as building tiny homes for veterans. The construction students have the opportunity to be partnered with an NPS student mentor in which they meet a minimum of twice a month.

2. RC and NPS Mentorship Method

The program is based on a one-to-one relationship between a construction student and a NPS student volunteer. Activities are centered around building the Ranch's core values for all of their students: accountability, competency, productivity, and responsibility (RC, 2018). Each month, the NPS volunteer mentors do one group activity with all of the mentees to expose them to new life experiences, instill Ranch core values, and build confidence. Individual outings between the construction student and NPS volunteer include driving lessons to help the mentee earn a driver's license, going out for lunch, exploring further education or future employment opportunities, participating in community volunteer opportunities, and much more.

Typically, about half of the construction students are on probationary status for juvenile delinquency, misdemeanors, and felonies; however, it varies year to year. There is a strict rule at RC that no students or faculty are allowed to wear red or blue or any professional sports team clothing because of the gang associations (RC Teacher, interview with author, February 25, 2019). Gangs in Salinas are very active and, over the last 10 years, have been largely responsible for some of the highest homicide rates in all of California (Szydlowski, 2018). Many of the students who attend RC have been directly or indirectly affected by the gang activity in Salinas. The Ranch provides a safe area where the students are removed from the pressures of life in their neighborhood. It also gives them direction and the tools to engage in the community in a productive way.

C. REVIEW OF THE EXISTING LITERATURE

The scholarly effort to study the effectiveness of at-risk youth mentorship programs is truly vast. Scholars agree that mentoring at-risk youth provides resources previously inaccessible, as well as psychological and emotional counseling that can create behavior and attitudinal change (Flaxman, Ascher, & Harrington, 1988). There are effective mentoring programs across the globe that have resulted in the reduction of youth crime.

Many bodies of knowledge can be examined to explore the connection and applicability of mentoring programs for at-risk youth to reducing the number of adolescents joining terrorist organizations. To start, an understanding of what attracts youth to join such organizations would be useful.

(1) What attracts youth to join criminal or terrorist organizations?

Crenshaw (1987) explains that incentives for joining a terrorist group, especially one that is well known, “include a variety of individual needs: to belong to a group, to acquire social status and reputation, to find comradeship or excitement, or to gain material benefits” (p.19). Olson (1971) shares the view that potential members of a terrorist organization may only be attracted by the provision of selective incentives in which members of the organization only attain access to material or social rewards. Stern (2010) explains that young people are drawn toward terrorist movements through social connections, music, fashion, or lifestyle; and only realize or understand fully the group’s ideals and motives after they have joined. Borum (2011) argues that there is not a single theory or discipline that can explain why individuals join terror groups.

Other useful theories to explain youth radicalization include the cognitive developmental theory of moral development (Kohlberg, 1984), moral disengagement theory (Bandura, 2002), social movement theory (Wiktorowitz, 2005), and identity theory (Schwartz, Dunkel, & Waterman, 2009). Kohlberg and Hersh (1977) explain moral development as the changes that occur in a person’s form or structure of thought to comprehend cultural values typically leading to ethical actions. Bandura (1999) describes moral disengagement as the process in which an individual can convince himself that ethical standards do not apply to him within a certain context or situation. Zald and McCarthy (1987) define a social movement as “a set of opinions or beliefs in a population, which represents preferences for changing some elements of the social structure and/or reward distribution of a society” (p. 2). Schwartz, Dunkel, and Waterman (2009) dissect three levels of identity: cultural, social, and personal that can influence people to join terrorist organizations.

(2) What is an at-risk youth?

At-risk youth is a very broad term encompassing a variety of adolescents in multiple settings. In American education, an “at-risk youth is a child who is less likely to transition successfully into adulthood” (Smith, n.d.). Smith describes this successful transition into adulthood as the ability to join the workforce, to be financially independent, and to become a positive member of society by avoiding criminal activities.

Research shows that at-risk youth who are susceptible to joining gangs are influenced by five developmental domains or risk factors: individual, family, school, peer group, and community. These domains all affect a youth’s behavior and choices as they develop socially (Bronfenbrenner, 1979). A study found that risk factors have a snowballing effect, and the greater the numbers of risk factors that the youth possesses, the greater the probability of gang participation (Hill, Howell, Hawkins, & Battin-Pearson, 1999).

At-risk youth who may be susceptible to joining terrorist organizations could include adolescents who are searching for a sense of community. Chester Barnard (1938) developed the natural systems model and described that the goals of an organization are typically different than the goals of its individual members. He highlights that the individuals who make up the group are highly motivated by their “condition of communion” or solidarity that they discover when they join the group. Abrahms (2008) builds on Barnard’s natural systems model to assert that terrorists participate in terrorist organizations primarily to realize social connections. He elaborates that terrorist groups are composed of many socially alienated people who do not have meaningful relationships with others. Abrahms explains that, to fill this void in their lives, many of these lonely individuals turn to terrorist groups to enjoy the benefits of personal relationships. A commonality between the explanations of what makes youth at-risk and ultimately make poor life choices is the absence of positive relationships in their lives.

- (3) What is a rite of passage and how does it relate to transitioning teenage boys into men?

Another theoretical foundation is the topic of male rites of passage that occur around the world when assuming a new role within society. Schouten (1991) aptly summarized Van Gennep's (1960) examination of rites of passage around the world by explaining that "important role transitions generally consist of three phases: 1) separation, in which a person disengages from a social role or status, 2) transition, in which the person adapts and changes to fit new roles, and 3) incorporation, in which the person integrates the new role or status into the self" (p. 49). This is the concept of going away, experiencing a trial or developmental stage, and then emerging in a new form shaped by your experiences. Going off to war, engaging in combat, and then returning home as a hero could be seen as a rite of passage. When opportunities like this are not available, male adolescents may seek alternate forms of validation to establish themselves as men.

Anna Simons (2013) describes the attraction of young men who want to be a "menace" in order to be recognized and idolized by their peers and society. She explains that these male adolescents seek ways to dominate other males within their society in order to impress females based off of evolutionary evidence of male-male competition and female choice (Simons, 2013, p. 12). Simons elaborates that young males today are drawn to being "bad" because of the messages being spread through Hollywood and other outlets within societies (2013, p. 13). The need to counter these societal messages is evident. Strong developmental relationships with caring adults may provide opportunities to guide youth males in a more positive direction.

Alan Schore stresses the emotional connection that boys require with adults for their health and resilience. He explains that attachments are formed between young males and adults that can affect the young males as people through their developing brain structure: "the self-organization of the developing brain occurs within the context of a relationship with another self, another brain. This relational context can be growth-facilitating or growth-inhibiting, and so it imprints into the developing brain either a resilience against or a vulnerability to forming later psychiatric disorders" (Schore, 2003,

p. xv). The biological development for adolescents requiring nurturing adults in their lives supports the concept of mentorship programs.

(4) What is a gang? Why do gangs form? What are their purposes?

The network of European gang researchers, Weerman, Maxson, Esbensen, Aldridge, Medina, and van Gemert (2009) have defined a gang using four criteria: duration of existence (of at least a few months), territorial positioning (away from the home, work, and school), younger ages (average age includes adolescence or early twenties), and identity via illicit activity (criminal activity is a core principal of the group). Using these components, they define a gang as “any durable street-oriented youth group whose identity includes involvement in illegal activity” (p. 20).

Thrasher (1927) developed the theory of social disorganization to explain why gangs have formed in domestic American society; however, his concept can be applied universally. He described how the conventional social institutions such as school, church, and family broke down during economic destabilization creating social disorganization. He elaborated that the lack of solid social institutions created a void in male adolescents’ lives that could be filled by unconventional institutions that offered “the thrill and zest of participation in common interests, more especially corporate action, in hunting, capture, conflict, flight, and escape” (Thrasher, 1927, pp. 32–33). According to Wood and Alleyne (2009), other scholars agree that “if family, school, church and government all fail to adequately provide for young people young people will form indigenous groups such as gangs which provide a social support system in socially disorganized communities” (p. 102).

Wood and Alleyne (2009) have helped to analyze Sutherland’s (1937) arguments that recognized that “criminal behavior is prevalent across all classes” and not limited to those who live in socially disorganized communities” (p. 102). They describe Sutherland’s theory of “differential association where young people develop the attitudes and skills necessary to become delinquent by associating with individuals who are “carriers” of criminal norms” (p. 102). They also highlight Sutherland and Cressey’s (1960) explanation

that criminal behavior is modeled and adopted from influential personal groups such as gangs.

Understanding that gangs and other criminal organizations can form because of a disorganized society and because of shared relational behavior offers perspective on why male adolescents can be mobilized to join other criminal organizations such as terrorist groups.

- (5) Do mentorship programs for at-risk youth build resilience to criminal activity?

Tolan, Henry, Schoeny, Lovegrove, and Nichols (2014) conducted a meta-analytic review of 46 mentor programs from primarily American society that took place anytime during 1970–2011 to examine their influence on at-risk youth; specifically focused on delinquency, aggression, drug use, and academic functioning. Tolan et al. (2014) found that mentoring had a positive effect on the adolescents in all four categories: by lowering the likelihood of delinquency, showing a decrease in aggressive behavior, reducing drug use, and increasing academic performance. These scholars note that this study and others like it lack specificity on the processes and operational features that make mentoring effective (Loeber & Farrington, 1999; DuBois et al., 2002, 2011). A deeper examination of mentorship is required to learn what practices and methods achieve desired effects for at-risk youth.

- (6) What is the role of a mentor?

The word “mentor” originated 3,000 years ago in Homer’s *Odyssey*, which describes Odysseus’s journey home from the Trojan War. Odysseus is gone for nearly twenty years and apart from his wife and son, Telemachus, whom he has entrusted the responsibility of ruling and protecting their island nation. Telemachus is faced with many trials during his father’s absence and must stand up to many men who attempt to seduce his mother and take over his home. The goddess Athena intervenes to help the young man by appearing as an old male family friend, “Mentor.” He forms a strong relationship with Telemachus and provides the necessary guidance to help him meet these challenges and successfully protect his mother and his home until his father’s return (O’Donnell, 2017). The character Mentor in *The Odyssey*

provides the basic understanding of how one person can have a profound impact on another and empower them to overcome challenges in times of crisis or danger. Many scholars have expanded on this understanding of what it is to be a mentor across a variety of spectrums such as business, school, military, and at-risk programs.

Mentors in the business world serve various, but inter-connected roles to include career-related and psychosocial development (Kohut, 2011). Waters, McCabe, Kiellerup, and Kiellerup (2002) use Ayree, Wyatt, and Stone's (1996) analysis to explain that career-related development focuses on a mentee's advancement by increasing the mentee's ability to contribute to the organization and teaching them to efficiently operate within the corporate system. Waters et al. (2002) elaborate on Olian, Carrol, and Giannantonio's (1993) work explaining "the psychosocial function psychosocial function provides emotional and psychological support to the protégé and serves to enhance confidence in the protégé's professional role" (p. 108).

Wilkes (2006) builds upon Gray and Smith's (2000) description of education mentoring in which teachers mentor students and suggest that mentors possess a genuine concern for students and desire to provide solid guidance. The teacher and student developmental relationship can be somewhat complicated because the teacher must offer support while still being objective and analytical. The teachers who have taken on the role of a mentor experienced competing expectations to teach the material, ensure/test student knowledge of material, and develop the student. Wilkes (2006) quotes Orland-Barak (2002) explaining the complicated roles of teachers, "we [mentors] are some kind of mutation, something in between a teacher, an inspector, and a counselor" (p. 45).

The role of a mentor in the military is focused on the development of typically younger, but always less experienced individuals to make the force better as a whole. It is described as a powerful tool for professional and personal development (McCutcheon & Dini, 2012). Military mentorship is linked to increased individual performance and retention among the force as well as providing the opportunity for both the mentor and mentee to improve leadership, interpersonal, and technical skills (McCutcheon & Dini, 2012). Army leaders, Major General Lon. E. Maggart (Retired) and Colonel Jeannette S. James (1999), explain that mentoring serves as a more personal approach to provide training and enhance the

development of leaders. Mentoring in the military is essential to maintain the proficiency and knowledge base of the force.

Research pertaining to mentoring at-risk youths focuses on the mentor's ability to form a relationship to provide consistent and continual guidance, emotional support, and encouragement (Rhodes, 2009). The risk areas include youth susceptibility to perform poorly in school or dropout altogether, criminal or delinquent behavior, gang affiliation, and substance abuse (Flaxman & Ascher, 1992; Smink, 1990). A key component of mentoring at-risk youth is providing the availability to resources that were previously inaccessible as well as psychological and emotional counseling that can create behavior and attitude change (Flaxman, Ascher, & Harrington, 1988).

Commonalities across mentoring in the various research fields are that they match a younger or less experienced individual (mentee) with an older or more seasoned individual (mentor) to form a relationship where the mentor can help guide and support the mentee (Thomson & Zand, 2010). In its simplest form, a mentor and mentee(s) form a relationship through quality interactions to foster personal and professional development and task learning (D'Abate, Eddy, & Tannenbaum, 2003; Kram, 1985). Thompson and Zand highlight that

studies have shown mentoring services to be related to improvements in academic functioning (Zimmerman, Bingenheimer, & Notaro, 2002), peer relationships (Rhodes, Haight, & Briggs, 1999), life skills (Taylor, LoSciuto, Fox, Hilbert, & Sonkowsky, 1999), and rule-governed conduct (Rhodes, Reddy, & Grossman, 2005) in addition to overall self-worth (Rhodes, Grossman, & Resch, 2000). (2010, p. 435)

(7) What are the characteristics of a successful mentor?

The personality traits of a mentor can represent the cornerstone of effective mentoring relationships (Kram & Ragins, 2007). Allen and Poteet (1999) attempted to scope the specific characteristics that an effective mentor possesses by interviewing 27 experienced mentors. The common characteristics included listening and communication skills, patience, subject-matter expertise in an organization or industry, and the ability to read and understand others.

Ragins and Kram (2007) propose three broad personality characteristics of openness to experience, self-monitoring, and proactive personality to make a mentor successful. James and Mazerolle (2002) explain that individuals who are open to experience are generally imaginative, insightful, curious, inventive, creative, and original. Self-monitoring individuals possess sensitivity to situational cues and can adapt their behavior to be consistent to those cues (Snyder, 1974). Mentors that are adept to self-monitoring do a better job asking questions and discovering information from their mentees (Mullen & Noe, 1999). Proactive personalities allow individuals to have a greater influence on their environment to enact change (Crant, 1995). Mentors with proactive personalities may be more involved in the role of planning, participating, and evaluating developmental activities (Ragins & Kram, 2007).

Another key characteristic of effective mentorship is the ability to communicate. People use communication to influence others (Wilson & Sperber, 2004) and to achieve clarity in conversation (Kim, 1994). Carkhuff (1969) showed the positive impact of therapists using empathy, genuineness, and unconditional positive regard when communicating with patients. Thomas (2011) explains that effective mentors communicate using emotional intelligence. He describes emotional intelligence in Salovey and Mayer's work as "the way in which people perceive, express, understand, and manage emotions in themselves and others" (p. 34). Thomas elaborates on Goleman's (1998) argument that this type of intelligence enables mentors to understand how others are feeling or be able to predict how they would feel in various situations and leverage this understanding to relate to people in ways that produce positive results.

Kalbfleisch and Bach (1998) found that mentors were most effective in influencing their protégés when they encouraged them to do their best and provided support and guidance when others criticized. Hall and Kahn (2002) explain that individuals who enter the mentoring relationship with the intent or willingness to learn from the relationship will experience a more successful developmental relationship. Ragins and Verbos (2007) suggest that effective mentorship relationships are built on the desire to learn rather than the desire to perform and will improve the overall development of the individuals.

(8) What methods or styles are used to mentor at-risk youth?

Social service agencies and educational institutions across the United States have sponsored an increasing amount of youth intervention programs (Carmola, 1995). Over the past thirty years, researchers have discovered traits, conditions, and situations that help youth overcome profound risk situations that include war, natural disasters, violence within families, poverty, and parental mental illness (Haggerty, Sherrod, Garmenzy, & Rutter, 1994). Research shows that a mentor can still be effective even if they are different from the mentee in terms of gender, race, socioeconomic background, field of study, or disability status (Blake-Beard, 1999). However Frierson, Hargrove, and Lewis (1994) found that students may prefer a mentor who is more similar to themselves.

In *Stand by Me: The Risk and Rewards of Mentoring Today's Youth* (2009), J. E. Rhodes outlines three successful methods to mentor at-risk youth. The three methods include improving social skills and emotional happiness, increasing cognitive abilities through dialogue and listening, and serving as a positive example and supporter. Mentors who are able to influence a young person in more than one of these three ways have a greater chance of positively impacting them (Hamilton & Darling, 1989). It is important to understand that any at-risk youth who may have had traumatic experiences in the past may be less willing to engage in developmental relationships with caring adults (Lynch & Cicchetti, 1997). Any effort that a mentor makes will be responded to very differently depending upon the youth's state of receptiveness (Rhodes, 2009).

After studying 600 mentor-mentee relationships, Herrera et al. (2000) found that "at the crux of the mentoring relationship is the bond that forms between the youth and mentor. If a bond does not form, then youth and mentors may disengage from the match before the mentoring relationship lasts long enough to have a positive impact on youth" (2000, p. 31). Many researchers who study close relationships believe strong bonds are formed when the mentor possesses the ability to understand and relate empathetically to others' experiences (Kohut, 1978; Winnicot, 1971; Schafer, 1959). Empathy is explained as "the recognition of the self in the other" and understanding how a person thinks and feels (Kohut, 1978; Delpit, 1995). This trait is essential to form strong bonds between a mentor and a mentee.

Mentors who have the ability to listen and act as a sounding board can teach at-risk youth effective communication. This enables the adolescents to better comprehend, express, and control their positive and negative emotions (Pianta, 1999). Other benefits of social interaction between adolescents and caring adults include the improvement of the youth's mental abilities (Rogoff, 1990). The psychologist L. S. Vygotsky (1978) explains that youths' problem-solving abilities are increased when given adult guidance as opposed to having only themselves to rely on. The adolescents have the opportunity to think critically, understand his or her emotions and thoughts, and outsource them freely when mentors engage in conversations during which they listen, attempt to understand, and display respect for what the mentee says. These conversations present the opportunity for adolescents to express ideas and develop cognitive skills and competence (Rogoff, 1990; Wertsch, McNamee, McLane, & Budwig, 1980).

In neighborhoods where drugs, gangs, and crime are present, many children do not have the opportunity to interact with adults outside of the home and school (Jarrett, 1999). Mentors can fulfill this void by serving as role models for lower and middle-income youth by demonstrating qualities that adolescents hope to emulate (Blechman, 1992; Larson, 2000). At-risk youths may observe and compare their own behaviors and actions to that of their mentors, and begin to change their own to model others (Rhodes, 2009). A mentor who views a youth positively can instill new confidence in the adolescent and can change the way they view themselves as well how others view them (Rhodes, 2009). Mentors for at-risk youth can improve the youth's self-efficacy when they show other future possibilities that they had not previously imagined (Markus & Nurius, 1986). Bowlby explained how humans are "happiest and able to deploy their talents to best advantage when they are confident that, standing behind them, there are one or more trusted persons who will come to their aid should difficulties arise" (1979, pp. 403–404).

(9) What are the characteristics of a successful mentorship program?

Researchers agree on several common practices of mentorship programs that enhance quality mentoring. Mentorship programs need organization and detailed preparation to generate consistent and significant interaction between mentors and mentees (Grossman &

Johnson, 1999; Herrera, Sipe, & McClanahan, 2000). Jekielek, Moore, Hair, and Scarupa (2002) studied ten youth mentoring programs to evaluate the effects of these programs and learn best practices. The findings show, “mentoring programs that are driven more by the needs and interests of youth—rather than the expectations of the adult volunteers are more likely to succeed” (2002, p. 6). They elaborated that programs experienced greater success when they took the developmental approach where mentors took significant time becoming familiar with their mentees, were adaptable regarding relationship expectations, and learned from the youth what activities they would participate in (Jekielek et al., 2002). Rhodes and Lowe (2009) build upon Dubois et al.’s (2002) work describing that scholars also agree that programs will produce greater results if they provide proper support for mentoring and relationships such as mentor training courses, structured outings for mentors and mentees, established expectations for consistent interaction, and third party surveillance of general mentor program practices. Rhodes and Lowe also agree with Herrera et al.’s (2000) conclusion that a mentorship program’s capacity to selectively partner mentors and mentees and monitor those partnerships is another common practice in effective programs.

Some scholars believe that the key stages for developing an individual include their early childhood. Specifically, the concept of caring for others. Eisenberg (1992) found that infants and toddlers during the first two years of life can show caring responses to the needs of others. Zahn-Waxler, Radke-Yarrow, Wagner, and Chapman (1992) explain that through many caring and serving relations with others, young pre-school aged children can display helping, giving, and sharing behaviors. These learned behaviors at such a young age influence a person for the rest of their lives. This argument is valid; however, efforts must be made to influence adolescents who did not grow up in an environment of loving and caring relationships.

There has been a significant amount of study to understand the effectiveness of mentoring programs in various fields. Mentoring programs have been recognized to increase individual job retention and gratification, enhance leader development, and decrease the learning curve associated with the current global job market (Jossi, 1997). However, there is limited research on the effectiveness of mentoring programs that provide opportunities for at-risk youths (Carmola, 1995). Specifically, there are a number of current gaps in literature that

examine the benefits of individual or small group mentorship compared to group mentorships for at-risk youth. Additionally, a deeper inquiry to understand if similar methods and practices used for at-risk youth in domestic American society can be applied elsewhere around the world. To fill the gaps of existing literature, there is a need for greater study of these areas of mentorship to understand how to dissuade at-risk youth from joining terrorist organizations.

D. AT-RISK YOUTH MENTORSHIP CLAIM

BBBS of America mentor program serves as the foundation to my own theory of mentorship that can be applied to inoculating youth from joining criminal organizations. The best practices discerned from the BBBS mentor program are reinforced by interviews conducted with RC, a local at-risk youth mentor program in Salinas, California.

BBBS is a non-profit program that was established over 100 years ago and today is the nation's largest donor-and-volunteer-supported mentor network. Children and adolescents ages 6 through 18 (Littles) are matched with adult volunteer mentors (Bigs) to develop positive relationships. There have been positive and inconsequential findings when evaluating the effectiveness of the Big Brother Big Sister program (Herrera, Grossman, Kauh, & McMaken, 2011; Grossman & Tierney, 1998). The intent of selecting this case is to examine the effect of such a program on U.S. youth who are susceptible to participating in criminal activity and joining gangs. I will use this case analysis of the BBBS mentor program and interviews with RC staff to make a claim that mentorship of at-risk youth in American domestic society reduces the number of youth that get involved in criminal activity, specifically gang affiliation and participation. I will test this claim against other programs that are being employed around the world by comparing and relating the prevention techniques of at-risk youth susceptible to joining terrorist groups.

E. HYPOTHESIS

At-risk youth that are exposed to mentorship programs throughout the world in which they develop sincere and lasting relationships with their mentors will be less vulnerable to being drawn into a gang or terrorist group.

F. METHODOLOGY

Exploring various mentorship programs for at-risk youth around the world may provide insight as to what practices work, why they work, and how they can be employed elsewhere. A qualitative study of varying cases of at-risk youth mentorship throughout the world will highlight commonalities and constants that make them effective. The selected cases will be analyzed using the narrative written by Joseph Campbell in 1949, *The Hero with a Thousand Faces*. I have chosen Campbell's framework because the hero's journey can be easily related to the challenges that at-risk youth face. Others have leveraged Campbell's hero's journey as well. Most notably, George Lucas, the director of the Star Wars movies. Campbell's narrative directly influenced the relationships built by Lucas within the movie series such as Luke Skywalker and Obi-Wan Kenobi. Lucas uses Campbell's outline for the role of the mentor figure: an archetypal teacher who guides the hero through dangerous territory (Joseph Campbell interview with Bill Moyers, June 21, 1988). Campbell describes these mentors as the "helpful crone/fairy godmother" and "supernatural helper" in his scholarly review of world mythology (1949). Campbell develops seventeen stages of his monomyth to describe the hero's journey. However, I condense them to six. These six stages of the hero's journey generate key questions about how a mentor inserts himself/herself into the life of a mentee. The six stages are listed and shown in Figure 1.

1. Identifying at-risk individuals
2. Mentee accepting or starting the program
3. Rehabilitation/Metamorphosis (what is being done?)
4. Challenges faced and how they are overcome
5. What defines success? How do we reintegrate mentee back into society?
6. Is there a maintained relationship? Do they pay it forward?

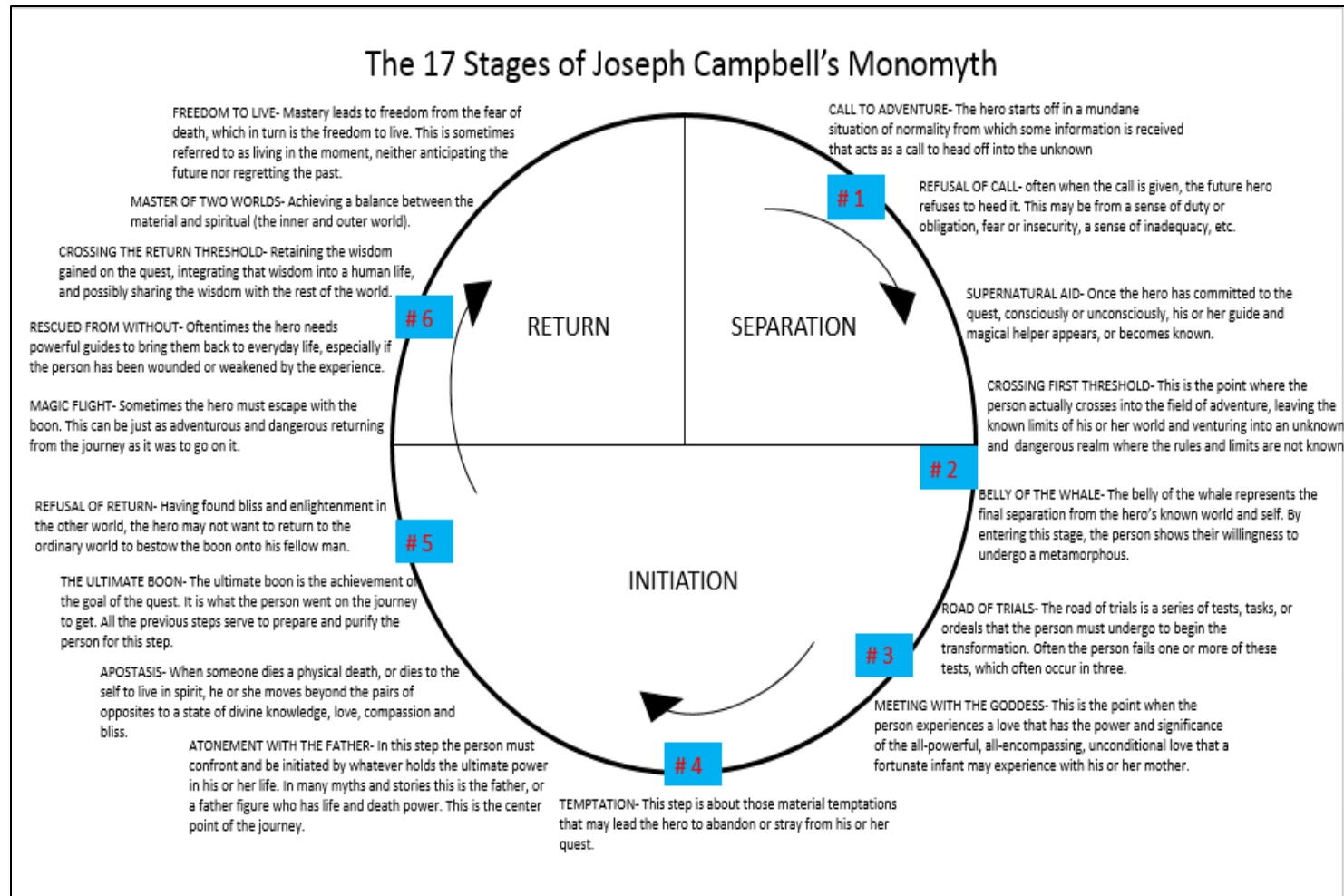


Figure 1. Six stages of a hero's journey. Adapted from Jolly (2013).

These stages will guide the analysis of each case and illuminate findings. The consistent themes, ideas, techniques, and practices will allow me to discover what is essential to make mentorship of at-risk youth successful and potentially applicable to conflict-ridden areas.

G. CASES

The mentorship program that will first be examined is Saudi Arabia's PRAC, Prevention, Rehabilitation, and Aftercare which is an expensive, Saudi-government-funded initiative that seeks to provide religious education, psychological attention, social networking, and professional guidance to males who were associated with terrorist organizations or guilty of terror-related crimes (Stern, 2010). The majority of individuals who attend the series of programs are between the ages of 26 through 30. It claims an 80–90% success rate; however, it should be noted that this high rate benefits from careful selection of the men that enter the programs (Stern, 2010). The PRAC initiative was chosen because Saudi Arabia is one of the Muslim countries leading the efforts to alter the male youth narrative to join terrorist groups.

Another mentor program that will be studied is the Channel program that the United Kingdom has developed to prevent youths from joining terrorist organizations. It is funded by the British government and uses a multi-agency approach to protect vulnerable individuals from becoming involved in terrorist-related activities (Weeks, 2018). This program was chosen for case analysis because it emphasizes identifying and preventing individuals who are susceptible to becoming involved with terror groups before they have committed any crimes.

The last mentor program that will be evaluated is the Beyond Bali Education Program that is focused on educating students ages 13 through 16 on the threat of violent extremism. Schoolteachers lead this program to build social resilience to terrorism (Aly, Taylor, & Karnovsky, 2014). The Beyond Bali case is unique because a foreign country, Australia, funds and operates this program. This case was also selected for the school-based approach using group mentorship that informs and challenges violent extremism.

Other programs that were considered for case analysis were rejected because of the lack of sufficient information on their methods and practices, and the results that these programs produced. One of the programs considered that lacked necessary information was Egypt's counter-violent extremism (CVE) program. They are attempting to model their CVE program after Saudi Arabia's, but without emphasis on the religious re-education. Not enough data has been published on the actual effectiveness of this initiative.

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II. DEVELOPING BEST PRACTICES FOR THE MENTORSHIP OF AT-RISK YOUTH

To explore potential best practices for mentorship of at-risk youth, an examination was conducted of BBBS and RC. The case study uses the Burton and Obel model for Strategic Organization Diagnosis and Design developed in 1998 to illuminate the best practices that are outlined in the conclusion of the case study. The organizational dynamics that are employed in the BBBS mentor program and reinforced by RC show effective methods and practices to develop, maintain, and influence relationships that are established between mentors and mentees.

Public/Private Ventures (P/PV) conducted an impact study of the BBBS of America mentor program in 1995. P/PV is a national nonprofit organization that strives to develop social policies, programs and community initiatives for youth and younger adults (Tierney, Grossman, & Resch, 1995). P/PV ran a study that compared 959 10- to 16-year-olds who submitted applications to eight BBBS programs throughout the United States in 1992 and 1993. Fifty percent of the applicants were randomly allocated to a treatment group in which matches were tried or established with BBBS. The other fifty percent of applicants were put on BBBS waiting lists (it is typical for potential mentees to be assigned to the waiting list for up to 18 months) (Tierney et al., 1995). P/PV analyzed both groups after a year and a half and discovered that mentees in the BBBS program were: “were less likely to start using drugs and alcohol, were less likely to hit someone, improved school attendance and performance, and attitudes toward completing schoolwork; and improved peer and family relationships” (Tierney et al., 1995, p. ii). This study provides insight as to what makes the BBBS mentorship program successful and effective (Tierney et al., 1995).

Environment & Context/History: According to the BBBS website (2018a), the mentor program began 114 years ago, in 1904 when Ernest Coulter, a young New York City court clerk, recognized the large number of young adolescent boys coming into his courtroom. Coulter believed that devoted and responsible adults could prevent these adolescents from getting into mischief, and he dedicated himself to recruit volunteers to befriend and redirect the troubled youth. This initiated the Big Brothers movement. The

BBBS website describes a group known as the Ladies of Charity which simultaneously began establishing relationships with young girls who were sent through the New York Children's Court for wrongful behavior. The Ladies of Charity evolved into the Catholic Big Sisters and eventually Big Sisters International. The two organizations, Big Brothers Association and Big Sisters International, operated independently until 1977 when they merged to become Big Brothers Big Sisters of America. BBBS has kept alive the vision of the founders by introducing devoted mentors into the lives of children. Today, BBBS operates in all 50 states and internationally, serving in 12 countries throughout the world (BBBS, 2018a).

Mission/Vision/Strategy: The BBBS mentor program strives to change the lives of at-risk youth ages 6 through 18 by matching them with a caring adult mentor. The mentor and mentee typically meet 2–4 times a month for an average of 3–4 hours each meeting for at least a year (Tierney et al., 1995). BBBS stated mission is “to provide children facing adversity with strong and enduring, professionally supported one-to-one mentoring relationships that change their lives for the better, forever” (Social Impact Exchange, 2018). BBBS attempts to work with parents/guardians, volunteers, school personnel and others in the community to ensure that each mentee can achieve: 1) higher ambitions, higher self-esteem, and healthier relationships, 2) avoidance of dangerous behaviors, and 3) academic success (Social Impact Exchange, 2018).

RC shares a similar vision and mission as BBBS. The organization prides itself on the redirection of at-risk youth by providing a safe environment to learn academic and life skills to further their own educational opportunities or generate sustainable careers (RC Teacher, interview with author, February 25, 2019).

Key Success Factors: A very important part of the BBBS mentor program is finding the appropriate adult mentors or “Bigs.” All of the adult mentors are volunteers and must undergo an extensive screening process that eliminates adults who may fail to meet their time commitments or might risk the safety of the youth (Tierney et al., 1995). Finding committed adults who can handle the emotional and physical demands of being a mentor, and who possess the unique skills to connect with youth is very challenging. RC confirms that finding a mentor who is willing to listen to the mentee express their difficulties, which

they may not be able to express with family or peers, and relate their own personal stories to the youth, helps the at-risk individual to believe that they can recover and improve (RC Program Coordinator & RC Teacher, interviews with author, February 25, 2019 and March 4, 2019).

The development of a sincere relationship where trust and friendship is formed between the mentor and mentee is critical to this organization's success. In order for that to happen there must be a high level of contact between the "Big" and the "Little." Typical interaction during this study occurred for approximately one year with three meeting times a month and each meeting lasting four hours (Tierney et al., 1995). RC supports this concept in their organization because the interaction between mentors and mentees occurs every day, Monday through Friday, for six months to one year (RC Program Coordinator, interview with author, March 4, 2019).

Tierney, Grossman, and Resch (1995) explain that another critical success factor within BBBS is that the relationships are developed with an approach that frames "the mentor as a friend, not as a teacher or preacher. The mentor's role is to support the youth in his or her various endeavors, not explicitly to change the youth's behavior or character" (p. 31). They elaborate that each mentor learns these guidelines through the required mentor course that incorporates "communication and limit-setting skills, tips on relationship-building and recommendations on the best way to interact with a young person" (p. 31). RC uses a similar construct to ensure their mentors throughout the program are trained to provide an environment that is welcoming and supportive for each student. RC finds that when a student enters an "atmosphere of acceptance, safety, and mutual respect, he/she is more likely to stay in school and build the resilience necessary to continue to make better choices" (RC Teacher, interview with author, March 18, 2019).

The infrastructure of BBBS proves critical to the organization's success by having professional casework staff who are responsible for matching mentees and mentors. The case manager provides close supervision as the relationship develops by frequently contacting the parent/guardian, volunteer (mentor) and youth (mentee), and assists with any extenuating circumstances when they arise (Tierney et al., 1995).

Tasks: Mentor Selection/Screening- Across the country, present in all of the BBBS of America mentor programs is the requirement to screen all adult volunteers who would like to be mentors. The volunteers have to undergo an extensive screening process and meet certain requirements that include an initial application, reference check, criminal background check, a personal interview, time available to commit to a child in need, must be 18 years of age, and be able to fulfill a one year commitment to the program. Tierney, Grossman, and Resch (1995) explain that the application process to become a “Big” is extensive and stringent and earlier research by Roaf et al. (1994) shows that BBBS mentor applicants were typically under consideration for three to nine months, and only 35 percent of these candidates were matched. They further explain that 30 percent either retracted their application or were considered unfit by BBBS staff for failing to meet the qualifying standards, and the remaining 35 percent failed to complete all the steps of the process (Tierney et al., 1995).

Youth Mentee Selection- BBBS requires the parent/guardian to submit a “written application, interviews with the parent and child, and a home assessment” (Tierney et al., 1995, p. 4). Essentially, all mentees that are selected come from single-parent households (Tierney et al., 1995). “Other youth eligibility criteria are age (from a minimum of 5 to a maximum of 18 years old), residence in the agency catchment area, a minimal level of social skills, and the agreement of the parent and child to follow agency rules” (Tierney et al., 1995, p. 4).

Matching Youth and Mentor- Local case managers (match support and enrollment specialists) are responsible for aligning selected youth and volunteer adults to form matches within the BBBS program. These case managers try to ensure that the mentor can meet the needs of a specific youth. Additionally, they take into consideration practical factors such as gender, geographic location, and accessibility (Tierney et al., 1995). The volunteers, mentees, and parents/guardians provide the case managers with preferences that they would like in the program. Tierney, Grossman, and Resch (1995) highlight that the BBBS mentors disclose the type of youth that they would prefer to be matched with to include age, race, and preferred activities that they would like to do with the mentee. The mentee and their parent/guardian provide their preference for a “Big” by considering

factors such as the age, race, and religion of the mentor. Finally, the youth are asked about the types of activities that they would like to do with their mentors (Tierney et al., 1995). The case managers use all of this preferential information to make decisions on which mentees and mentors will develop close relationships. The parent or guardian of the youth must support the choice of the selected mentor that is matched with their child (Tierney et al., 1995). Research shows that the parent/guardian rarely object to a suggested volunteer (Furano et al., 1993).

Supervision (Case Managers): The local case managers are not only responsible for making the matches, but also for ensuring that the relationships are being initiated and fostered. At the onset of the relationship, national BBBS requirements specify that the case manager contact the parent or guardian, mentee, and mentor within two weeks. After that, monthly telephone contact with the volunteer and the parent/guardian and/or the youth is required for the first year of the match. After the completion of one year, the case workers are only required to contact the mentors and the child and/or the parent/guardian once a quarter (Tierney et al., 1995). This consistent and redundant communication with all parties ensures that a persistent and valid effort is being put forth in the relationship between the mentor and mentee (and supported by the child's guardian). The case manager holds each one accountable for maintaining the relationship and can intervene if necessary to find a more suitable match for both the mentee and mentor (Tierney et al., 1995).

What happens during the mentoring?: The underlying principle of the BBBS mentoring program is the ability for the volunteer adult mentor to develop a sincere and successful relationship with his/her mentee. They are able to do this by making it clear to the youth that they care about his/her development and life. The "Bigs" are encouraged to do everyday activities with their "Littles." Activities such as attending sporting events, going to the movies, hiking, etc., are common things that mentors and mentees do together in the program. Many of these activities expose the youth to new experiences, providing them with social and cultural enrichment that they would not have received otherwise (Tierney et al., 1995). The impact of this relationship benefits the youth in many areas of his/her life and will be described in the outputs/outcomes section.

RC supports this exposure notion by encouraging the students within their program to participate in opportunities with mentors that will give them real-life job skills and certifications that they can utilize in the future. The various opportunities consist of solar panel installation, tiny home construction, leadership classes, animal care, CrossFit exercise classes, and many more. The exposure to new activities and skills greatly benefits the at-risk youth to set them up for success in the future (RC Program Coordinator, interview with author, March 4, 2019).

Structure: The CEO at both the national and regional levels oversees a competent staff responsible for various roles of the organization. The volunteer recruitment specialists and the match support and enrollment specialists both have very unique and important jobs. They are responsible for ensuring that BBBS gets responsible adult mentors and at-risk youth to join the program and then pair the two together (Tierney et al., 1995). They must practice good judgement when pursuing potential mentors to be role models for the adolescents. Additionally, they must be persistent in their efforts to get both mentors, mentees, and parents to buy-in to the BBBS program. Having all three parties committed is crucial to the organization's function and will increase the likelihood of successfully impacting young lives for the better. The structured screening and training process for adult volunteers ensures that BBBS produces quality role models for the youth that they serve.

People: BBBS is led by a national executive team that is comprised of former public office holders, personnel who have risen through the BBBS ranks (served as "Bigs" and in staff positions), and others who have served with other non-profit organizations (BBBS, 2018b). Because of their service-focused backgrounds and experiences, they understand and desire to achieve the organization's vision of providing opportunity for success for all children in BBBS.

The regional teams that run the community-based and school-based programs have a diverse staff that covers down on many functions. Everyone within this staff who gets funds to support BBBS, oversees the finances, coordinates events, and recruits mentors and youth must be intrinsically motivated to perform their duties. They understand that whatever their role is within the organization, that they are ultimately serving a higher purpose by making positive impacts on adolescent lives.

The adult volunteers that were examined in the P/PV impact study were generally well-educated young professionals. During the study, 409 Big Brothers and Big Sisters were paired with the selected at-risk youth. Of the 236 men who were paired with Little Brothers in the study, the average age was 30 while the average age of the 173 women was 28. Sixty percent of the men and women had college degrees or higher, and only 13 percent held high school diplomas or less. Nearly half served in the professional workforce, while 10 percent were currently attending school (Tierney et al., 1995). This demographic of adult volunteers shows that this group of people are the most likely to become mentors at BBBS for various reasons. First, they have the time to commit because at this age, many may not be married or have children. Additionally, most have achieved success so far in their lives and may have had a mentor who was personally invested in their own lives when they were growing up. Therefore, they understand the value and importance of having caring adults invested in youth development. These factors could contribute to why these young professionals serve as the majority of adult volunteers at BBBS.

The adult volunteer mentors are the most important and valuable asset within BBBS. Without these caring and dedicated individuals, the program would not happen. They give their time, money, effort, energy, and love to show mentees that they care about them (Tierney et al., 1995). Their special personality traits include but are not limited to being selfless, being good listeners, and possessing a willingness to share their life experiences with others. As mentioned earlier, the ability for the adult mentor to develop a meaningful relationship with their mentee is essential for the success of BBBS. Good behavior is demonstrated and practiced through these relationships, and the attitudes of the youth change for the better over time.

The mentors at RC align with the character traits possessed by mentors within BBBS, but another key factor identified by RC staff for developing positive relationships between mentors and mentees, is the mentor's ability to care about their mentee's success and instill confidence in their mentee that they can actually reach that level of success (RC Program Coordinator, interview with author, March 4, 2019).

In this study 959 youth were the sample. Nearly 60 percent of the youth represented were minorities and over 60 percent were male. Many were considered to be living in

poverty with 40 percent of the youth living in homes receiving public support. A considerable number of the sample youth had been exposed to disruptive personal circumstances: 40 percent lived in homes with a history of substance abuse, 28 percent lived in homes with documented domestic violence, and 27 percent were subject to emotional, physical or sexual abuse (Tierney et al., 1995).

The mentees are youth between the ages of 6 and 18. Most of the youth that are involved in BBBS come from single-parent homes, have a parent in the military, or lack guidance from adult figures. The youth are typically placed in the BBBS program when an adult in their life recognizes a void for a role model within their lives (Tierney et al., 1995). If the mentee is willing and receptive to his/her adult mentor, then the relationship is more likely to flourish and positive impacts will occur.

Culture: Trust: Trust within the BBBS organization is high because of the common cause in which the employees and volunteers devote themselves to: impacting youth development for the better.

Conflict: Conflict could most often arise between any combination of the parent/guardian, the mentor, the mentee, and the case manager. Because of the measures taken to find out what each party likes in the matching stage, the case manager can mitigate many of these potential conflicts.

Morale: Morale is high within the organization because people believe in and deeply care about what BBBS does.

Rewards Equitability: The biggest reward that could come from this organization is the positive changes that have occurred in thousands of young lives because of BBBS' impact.

Resistance to Change: BBBS has a straightforward standard operating procedure of matching adults with youths to form a one-to-one mentoring bond. An area in which they would be willing to change is their training that they offer their mentors. As research yields better methods and techniques of developing and helping youth, BBBS may implement this into the way the train adult volunteers.

Leader Credibility: Currently, the CEO of BBBS is Pam Iorio. She served for over decades in public office. One of her notable positions before BBBS was serving two terms as the mayor in Tampa, FL, the 54th largest city in America where she left office with an 87% approval rating. Under her leadership, Tampa received a revitalized downtown, a significant reduction in crime, redevelopment throughout the city, and fiscal security (BBBS, 2018b). She values selfless service and impacting others for the better. These core traits continue to permeate through the organization that was built on helping the youth.

Outputs/Outcomes: At the conclusion of the P/PV impact study, it was discovered that the youth who participated in the BBBS mentor programs received numerous positive benefits. The first area is the resistance to antisocial behaviors such as illegal drug use and alcohol abuse. Mentees who participated in BBBS were 45.8 percent less susceptible to begin using illegal drugs and 27.4 percent less likely to begin drinking alcohol than were their control counterparts (Tierney et al., 1995). Elliot (1993) demonstrates that retarding the initiation and consumption of illegal drugs and alcohol lowers the probability that the youth will be susceptible to problematic behavior such as failing in school and engaging in illicit activity. After the mentorship, Little Brothers and Little Sisters were 32 percent less probable to engage in violent behavior during the previous 12 months (Tierney et al., 1995).

Over this period of time, it was also discovered that the youths in BBBS earned higher marks in school, missed less classes and less days of school, and experienced higher confidence levels toward completing their schoolwork than the control youth did. Additionally, the successful relationship with their mentor translated to other relationships in the youth's life by teaching them to better trust others, release their emotions in a productive and harm-free manner, and generally enhanced their ability to relate with others (Tierney et al., 1995). P/PV used the "Relationship with Mother scale of the Inventory of Parent and Peer Attachment (IPPA) (Armsden & Greenberg, 1987) since 86 percent of the parents/guardians [in the study] were mothers" to evaluate how the youth interacted with their parents before and after being exposed to the BBBS mentoring (Tierney et al., 1995, p. 25).

Best Practices of Mentoring At-Risk Youth

It is clear from the research of this BBBS impact study that when children and teens have the influence of a devoted adult, they are more likely to avoid risky behavior, focus on their academics, and develop meaningful relationships with others (Tierney et al., 1995). The adult volunteers who become mentors also benefit from being involved in BBBS. They gain an improved sense of well-being for making a difference in the lives of others and also reinforce their own personal values. The best practices that are enacted by BBBS and confirmed by interviews with RC to facilitate influential and sustained relationships for at-risk youth are as follows:

1. Mentor program identifies at-risk youth and their willingness to become involved with a mentor
2. Mentor program provides training/guidance for all mentors who will participate in the program and creates favorable matches between mentors and mentees
3. Mentor program serves as a third party observer and accountability partner to both the mentor and the mentee and/or mentee guardians to ensure there is a sustained relationship
4. Mentor possesses a sincere interest in developing a relationship with the youth (mentee) and provides a listening ear, guidance when necessary, and exposure to activities that were previously undiscovered
5. Mentor and mentee meet at a minimum of three times a month for approximately a year to generate consistent, repeated, and impactful interactions

It is important to note that these practices occur during the mentoring process, but a method of evaluation conducted after the conclusion of the mentorship is essential to understand the effectiveness of the mentoring relationship.

III. SAUDI ARABIA’S PRAC, PREVENTION, REHABILITATION, AND AFTERCARE

The Kingdom of Saudi Arabia has launched a series of programs that attempt to target males in prison who have been associated with terrorist organizations or have committed terrorist-related crimes (Stern, 2010). The PRAC initiative seeks to provide an alternative narrative to joining or re-joining terrorist groups. Saudi Arabia is one of the Muslim countries leading this effort and boasts a success rate of 80–90% and a recidivism (return to illicit activity) rate of 10–20% after completing the programs (Stern, 2010).

After the terrorist attacks in the United States on “September 11, 2001, the Kingdom of Saudi Arabia escalated its counter-terrorism operations, conducting widespread arrests and interrogations as well as executing several al-Qaeda leaders” (Capstack, 2015). Unfortunately, these efforts did not fully address the threat of terrorism because in May of 2003, three residential compounds were targeted by al-Qaeda members, killing 27 people. This terrorist attack served as the catalyst to help launch a new “softer” approach, focusing on the de-radicalization of convicted jihadist militants (Capstack, 2015). The Saudi de-radicalization and prevention strategy was started by Assistant Interior Minister Prince Muhammad bin Nayef in 2004 and is operated by the Advisory Committee in Riyadh consisting of seven regional offices (Boucek, 2008; Capstack, 2015). Interviews with a Saudi Ministry of Interior (MOI) official explain that as of summer of 2012, the PRAC initiative included twenty-three different programs that were offered to the jihadist prisoners and their families. The interviews with the Saudi MOI official further illuminated that the programs support the three core-components of PRAC: prevention efforts in the form of *al Munasah* (Advice) programs, efforts to rehabilitate prisoners at the Mohammed bin Nayef Centre for Counseling and Care, and social work programs for released prisoners (Porgess, 2014).

1. Identifying At-Risk Individuals

The Saudi PRAC initiative selects male individuals from five prison jurisdictions throughout Saudi Arabia: Riyadh, Damman, Jeddah, Qasim, and the Southern Area

(Boucek, 2008, p. 10). The individuals are selected to participate in the program based on the severity of their offenses and their willingness to discuss their ideological motivations with Islamic clerics hired by the program. Within the Saudi prisons, it is estimated that around 10% are “hard-core militants entrenched with deviant beliefs” (Ansary, 2008, p. 119). This 10% of the incarcerated jihadists refuse to participate in the program because they believe that the Islamic clerics have been manipulated by the Western aligned Saudi government and dismiss their legitimacy (Speckhard, 2010, p. 5). The intent of the discussions with the clerics is to understand the motivations behind the willingness of these young men to be terrorists. After this initial assessment, the men begin a religious “academic course of study” that attempts to persuade them that their jihadist interpretation of the Qur’an is incorrect (Leary, 2009, p. 115.) The majority of prisoners that embark on the PRAC initiative are between the ages of 26 and 30 (Stern, 2010).

2. Mentee Accepting or Starting the Program

The prisoners who are most willing to engage in discussions with Islamic religious experts and begin the Saudi program are typically minor offenders and jihadist supporters that are looking for an escape from jihadism. Prisoners that appear to be the most suitable for the programs have been disillusioned by the circumstances of their capture and seek alternative opportunities for their lives (Boucek, 2008, p. 144).

3. Rehabilitation/Metamorphosis (What Is Being Done?)

A meeting with a Saudi MOI official in 2009, showed that the Saudi initiative begins with the *al Munasah* (Advice) portion to prevent individuals from participating in future terrorist activities. Islamic religious scholars, psychologists, and social workers are sent into the prisons in teams of three to engage with prisoners individually and at the group level (Porgess, 2014). An interview with an employee within PRAC revealed that individual sessions are voluntary for the prisoners and create an opportunity to talk with the advice team without any pressure from other inmates. The group counseling consists of groups up to 24 inmates who meet once per week for 4–5 hours over the course of multiple weeks. Specific topics during these discussions include “suspect intellectual [notions], such as *takfiri* thought among the detainees, with the goal of rectifying their

ideas” (Porgess, 2014). The advice team engages the prisoners with a specific mindset by treating the “detainees as ‘beneficiaries’ who are seen as having been ‘misled’ and in need of ‘advice,’ rather than as criminals requiring punishment” (Chowdhury-Fink & El-Said, 2011, p. 13).

A brief from a Saudi MOI official in 2011 showed that similar prevention efforts have extended beyond the prison walls to reach prisoners’ families and the rest of Saudi society. Programs at mosques, schools, sport venues, and other public meeting places have been established to “prevent the society from misguided and deviant thoughts and extremism” (Porgess, 2014, p. 172). One Saudi MOI official explained that these efforts are designed to operate in areas prone to radicalization and recruitment (Porgess, 2014).

In the prevention phase, the prisoners (mentees) establish relationships with the Islamic religious experts (mentors). The mentors are highly motivated to help shape the mentees’ understandings of Islam and have some form of credibility among the mentees because of their religious backgrounds (Leary, 2009, p. 115). Wahhabism, a pure form of Islam, is the most widely practiced religion within the prisons and the majority of the Islamic religious scholars utilized by the programs are also Wahhabis. Wahhabism emphasizes loyalty and obedience to leadership, providing the Islamic religious scholars that mentor the prisoners some legitimacy (Boucek, 2008, p. 4). Additionally, these Islamic clerics have been traditionally recognized within Saudi tribal villages to provide counseling for young people who had violated the law (Boucek, 2008, p. 7).

The Royal Embassy of Saudi Arabia Information Office provides insight that next phase of the Saudi PRAC initiative is the 12-week rehabilitation of the mentees after they have responded well to the *al Munasah* (Advice) stage within the prisons and have completed their assigned prison sentence. No prisoners who are convicted of participating in or committing murder are released upon completion of their rehabilitation (Porgess, 2014). A Saudi MOI report on the Efforts of Mohammed bin Nayef Centre for Counseling and Care describes how the development of this phase began in 2007 when a Saudi Sheikh began a relationship with a soon-to-be released prisoner from the Jeddah prison. The Sheikh created a one-month curriculum with the goal of understanding “whether [the prisoner’s] thoughts were sound or not and at the same time to rehabilitate him to take part

in the daily life” (Porgess, 2014, p. 172). The curriculum was conducted outside of the prison at a hotel in Jeddah and included one-on-one discussions, lectures, and TV programs to engage the young man. The prisoner appeared to be more relaxed and more receptive of new ideas when he was placed in an environment outside of the prison. The Sheikh lived with the prisoner for the entire month and enjoyed meals and swam in the hotel pool with him. Each week, the Sheikh took his mentee to the mosque on Fridays as well. At the conclusion of the month, the prisoner and the Sheikh met with Prince Mohammed bin Nayef and then the Saudi Minister of Interior in charge of counter-terrorism to explain the prisoner’s evolved thinking. He was subsequently released (Porgess, 2014, p. 172–173). An interview with a Saudi MOI official revealed that the Sheikh explained that this young man had spent four years in prison; however, he changed more in one month through focused programming than all of his time in prison. This concept began the development of the Mohammed bin Nayef rehabilitation program for prisoners convicted of terrorist activity (Porgess, 2014).

According to a Saudi MOI official, the Mohammed bin Nayef Centre for Counseling and Care is designed to

re-integrate [these national security prisoners] in society as persons with sound orientation and thoughts, spread the concept of moderation and rejection of extremism and deviant ideas, help the prisoners achieve intellectual, self, and social balance, and highlight the government’s role in fighting terrorism, addressing the perverse and misguided ideas and provide care and education to its children. (Porgess, 2014, p. 173)

To accomplish these goals, the rehabilitation center has created religious, psychological, social, and educational programs that are staffed by approximately 90 personnel from Saudi academic faculties, universities, and government ministries all over the country (Porgess, 2014).

An interview with a Saudi MOI official describes that the religious program receives the most investment from the Centre in an effort to correct misunderstandings about Islam and remove any ideological sources that terrorists use for recruitment (Porgess, 2014). Many terrorist organizations manipulate the history of the Arabian Peninsula to help

draw followers. The prisoners or “beneficiaries” receive lessons on Islamic history that highlights “fighting is not the history of the prophet” (Porgess, 2014, p. 175).

Other activities such as art therapy and sports give the detainees opportunities to release tension and anger. The sports program serves a dual purpose because it allows the prisoners to release energy, but also enables the Centre staff an opportunity to monitor their levels of aggression while playing to better understand their mental status during the rehabilitation process (Chowdhury-Fink & El-Said, 2011). A professional program is also available to help the detainees learn skills that will prepare them for employment upon their release. A Saudi MOI report on the Efforts of Mohammed bin Nayef Centre for Counseling and Care describes that the program consists of computer training, English speaking and writing, vocational training, and general instruction on the job market. The professional program is supported by government agencies such as the Ministry of Social Affairs, Saudi universities, and the private sector (Porgess, 2014).

After the mentee’s release from the rehabilitation stage, the PRAC initiative continues to provide support and monitor the beneficiaries (Stern 2010). This will be discussed in further detail during the reintegration to society section.

4. Challenges Faced and How They Are Overcome

The PRAC initiative provides a variety of programs that can be individually tailored to support each prisoner. This creates challenges because sustaining these programs is very expensive and requires constant updating to achieve desired results. PRAC must continue to evaluate each program’s purpose and success to invest in those that produce the greatest results. Getting feedback from individuals who have gone through the program and staff will also help strengthen the efforts (Porgess, 2014, pp. 179–180).

PRAC releases individuals who have completed their prison sentences and responded positively to all of the prevention and rehabilitation programs. Another challenge that the program faces is distinguishing the prisoners who are sincerely de-radicalized between those who can subvert their true feelings and emotions in order to get released only to return to terrorist activity. Additionally, the released prisoners may have chosen to personally disengage from jihadist activity, but what stops them from spreading

their beliefs to others? (Williams & Lindsey, 2014, p. 148). It may be impossible to truly know the underlying intentions of each detainee as they go through the programs, but efforts to change attitudes and behaviors must be made non-the-less.

5. What Defines Success? How Do We Reintegrate Mentee Back Into Society?

In December 2011, Saudi officials overseeing de-radicalization reported that over 5,000 individuals had participated in some aspect of the PRAC initiative and were released. They estimated that 80 to 98 percent of these former prisoners had not returned to terrorist activity. In June of 2012, a Saudi official explained that 25 individuals had returned to violence after completing and being released from the rehabilitation Centre (Porgess, 2014). It is difficult to quantitatively determine the success of the PRAC initiative because of the fluctuating reports on recidivism, “beneficiaries” returning to terrorist activity. Additionally, because the programs are so new and initiatives are constantly being refined, it may be too early to tell if these efforts have been effective (Porgess, 2014, p. 178). There is some indication that the prevention and rehabilitation efforts are effective because terrorist groups are warning users of jihadist sites on the internet to avoid talking to the Islamic clerics associated with the PRAC initiative because they regard this interaction as a threat (Boucek, 2008, p. 21; Ansary, 2008, p. 123).

Success for the PRAC initiative is fully changing attitudes, beliefs, and behaviors of the “beneficiaries” so that they do not engage in any more criminal activity or spread these perverse ideas to others. To see this success through, the aftercare portion of PRAC is essential. Aftercare involves accountability with the former prisoner’s family and surveillance and parole from social workers. Families of the prisoners are given generous support throughout the program such as the opportunity to visit the prisoner up to two times a month in rooms with no cameras (Stern, 2010). After their release from the rehabilitation Centre, PRAC relies on the families to monitor the conduct of the former detainee because of the notions of family responsibility and honor within the Islamic culture (Boucek, 2008, p. 18). Trust that is established between the PRAC employees and the families of prisoners is crucial to the success of prisoner reintegration into society. Interviews with a Saudi researcher explain that this trust is built from the beginning of the programs by including

the family members in their relative's rehabilitation by seeking advice on how to best interact and reach the prisoner (Porgess, 2014).

If the former prisoners do not have any family, the Saudi state helps these young men to find wives, pays for the wedding and the dowry, and provides an apartment and even a car (Williams & Lindsey, 2014, p. 138). These extensive efforts to ensure the "beneficiaries" are well grounded within the society are made to prevent these young men, who typically come from poverty, from re-joining terrorist groups that can provide similar benefits (Boucek, 2008, p. 20).

6. Is There a Maintained Relationship? Do They Pay It Forward?

Interpersonal relationships established between the "beneficiaries" and the Islamic clerics within the prisons or the staff at the Mohammed bin Nayef Counseling and Care Centre are the most important piece of the PRAC initiative. The mentorship provided to the individual prisoners by the Islamic religious experts, psychologists, social workers, and other staff throughout the process creates lasting change within the prisoners enables the staff to better assess their progress throughout rehabilitation (Porgess, 2014, p. 179). Interviews with PRAC staff describe how the "beneficiaries" receive the personal phone numbers of staff members at the Centre so that they can contact them if they need help or advice. Former prisoners have utilized this resource and it has helped them to steer clear of criminal activity (Porgess, 2014). Some of the mentees who go through the PRAC initiative have been so impacted by the programs that they now serve as staff members in the various de-radicalization programs throughout Saudi Arabia. Among this group is former jihadist leaders who have been successfully rehabilitated which generates greater credibility for the entire PRAC initiative (Boucek, 2008, p. 21).

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IV. CHANNEL PROGRAM IN THE UNITED KINGDOM

The United Kingdom has established a mentor program known as Channel for vulnerable adolescents who may be susceptible to being radicalized by terrorist groups, and if left unattended could result in involvement with terrorist-related activity (Gov.UK, 2018). Channel was created in April of 2007 as part of the United Kingdom government's "Prevent" strategy aimed at countering violent extremism. The mentor program targets mainly 15–24 year olds at-risk of being drawn into Islamist extremism and in some cases, far-right extremism (Travis, 2013). The vulnerable adolescents are paired with mentors from the local community and generally meet once a week for up to two hours (Ferguson & Walker, 2015). This program seeks to identify and help at-risk individuals who have not committed any crimes in support of terrorism. The mentors assigned to the at-risk individuals provide alternative narratives diverting them away from terrorism by helping them to find employment, further education, employment training, housing support, and sports/recreational opportunities (U.K. Legislature, 2015).

1. Identifying At-Risk Individuals

The Channel program is run in every local township within England and Wales to provide early intervention for individuals before they have engaged in any terrorist activity. The 2015 *Counter-Terrorism and Security Act* requires all local authorities to establish Channel panels and run them according to government standards (U.K. Legislation, 2015, p. 5). Anyone from the general public who believes that an individual is at-risk of being radicalized by terrorist organizations can make a referral to local township authorities or the local police. The information from the referral is shared and discussed with the Channel panel, which is chaired by the local authority and comprised of representatives from various safeguarding professions including health, education, and the police. This panel meets to examine the potential vulnerability of the individual and determine the necessary course of action (Weeks, 2018). Sometimes, the referred individual does not require any help at all and the referral case is terminated. Each local panel uses an assessment framework created by the U.K.'s Home Office of 22 vulnerability factors (U.K.

Legislation, 2012). These factors are placed into three categories and assessed individually to determine an individual's vulnerability to terrorist participation. The categories include "engagement with a group, cause, or ideology (i.e., feelings of grievance or susceptibility to indoctrination); intent to cause harm (i.e., attitudes that justify offending); and capability to cause harm (i.e., individual knowledge or access to networks)" (Bilazarian, 2016, p. 6). When circumstances dictate, the panel prescribes the referred individual with an appropriate support package to meet their needs (Gov.UK, 2018). The Channel mentor program is recommended to many adolescents who have been seduced by the radical messaging.

2. Mentee Accepting or Starting the Program

The Channel program is entirely voluntary for referred individuals because the *Counter-Terrorism and Security Act* (2015), requires that "consent be given by the individual ... in advance of support measures being put in place." Consent is further defined in the Channel Duty Guidance as "All individuals who receive support through Channel must be made aware that they are receiving this as part of a program to protect people from being drawn into terrorism" (U.K. Legislation, 2015, p. 16). According to an interview with a London Probation Service manager, the Channel program is well recognized within the Muslim communities throughout Great Britain and because it falls under the Prevent strategy of counter-terrorism, it has a certain social stigma associated with it. Many families reject the offered support when a police officer comes to their home and explains that a family member has been recommended to participate in the mentor program (Weeks, 2018). At-risk individuals that willingly consent to the program prefer to meet with their mentors at locations away from their home, school, or work (Weeks, 2018, p. 528).

3. Rehabilitation/Metamorphosis (What Is Being Done?)

Once the at-risk individual has given their consent to the Channel program, they are assigned a specialist intervention provider or mentor, who is approved and chosen by the Channel panel to be responsible for the reduction of the referred individual's radicalization and risk of violent action (Ali, 2015, p. 6). The assigned mentors are

generally selected from the local community and already have established a positive reputation for their involvement within that community (Spalek & Weeks, 2017). The mentors have to undergo an application process in which they must adhere to a background check, interview with an Islamic imam to establish his/her religious competency and beliefs, and assure that they identify with core British values (Weeks, 2018). U.K. legislature defines the core British values as “democracy, the rule of law, individual liberty and mutual respect and tolerance of different faiths and beliefs” (p. 62). According to an interview with a Channel mentor, the screening process to find the right mentors for the Channel program can take up to several months to a year (Weeks, 2018). Getting the approval from the Home Office to be a mentor in the Channel program is important; however, establishing mentor credibility with the referred individual is paramount to the success of the Channel program. One way that this credibility is earned with their mentees is through in-depth meaningful dialogue. Weeks (2018) quotes Spalek and Davies’ (2012) work that explains, “For both credibility and skill in debate, Al Qaeda mentors were seen to need very specific knowledge of all branches of Islam and all levels of jihad” (p. 532).

Channel mentors meet with the referred individuals’ case officers to understand the circumstances surrounding referral and to also better understand the at-risk youths’ personalities. Then the mentors will begin engaging the at-risk individuals in an agreed upon location. The meetings generally occur once a week and last about two hours (Ferguson & Walker, 2015). One Channel mentor explained his intent and avenues to get there, “It’s a case of inoculating them. Sometimes it is a case of discussing employment or other ways of contributing constructively in society. It needs a strong emotional and pastoral skill, literally winning over their hearts and minds, showing them that love and compassion are better than hatred and revenge” (Ferguson & Walker, 2015). In a specific case, a young man who was referred to Channel was considering donating money to Islamic State of Iraq and Syria (ISIS) fighters in Syria. After discussion with his mentor, it was revealed that he was motivated by images of the country’s suffering, and an alternative solution of giving the money to humanitarian charities was chosen. Many Channel mentors find that exposing their mentees to more information and giving them a broader sense of

reality can be very beneficial to their development as people and reduce their likelihood of contributing to terrorism (Ferguson & Walker, 2015).

Each mentorship relationship varies in length during the Channel program, but the majority last about six months to two years. The relationships are monitored by the Channel panel and the mentor is required to provide an initial vulnerability assessment of their mentee along with periodic updates every three months. After the closure of each case, the mentee is revisited at the three and six month marks to examine the impact of the program and their current circumstances (Ali, 2015, p. 6)

4. Challenges Faced and How They Are Overcome

The Channel program faces several challenges. The largest hurdle may be the negative reputation that the Channel mentor program has among the Muslim community within the United Kingdom. It is well understood that this program serves to prevent terrorism, and any involvement with the Channel organization would bring dishonor to the Muslim families. Because of the social stigma associated with the program, many families refuse to consent to the mentoring that is offered (Weeks, 2018 p. 527). One solution to this problem would be to meet in secret away from the local community to protect family reputation within the community. Channel mentors are already willing and able to facilitate meetings in places that best accommodate the mentee (Weeks, 2018, p. 528). Additionally, the families should be more open to the Channel mentor program because of the potential repercussions that could occur if the at-risk individual is left untreated.

Another challenge within the program is how the at-risk individuals perceive the credibility and trustworthiness of the mentors. Many of the at-risk individuals enrolled in the Channel program do not believe that the mentors are sincere because they are employed and paid by the government. The mentees question their mentors' reasoning for being there in the first place and have already formed negative opinions about anyone associated with the government (Weeks, 2018, p. 530). To negotiate these obstacles, the mentors must skillfully establish relationships with their mentees. The Channel mentors have found the most success when they discover common ground with their mentees in which they can launch into deeper discussions, ensuring that emotional levels remain low through a risk

managed environment. When the mentors learn more about their mentees, the mentors can better assist the at-risk individual to address their grievances through appropriate activism and engage with society in a positive way (Weeks, 2018, p. 533). Time is a major factor that affects trust between the mentor and mentee. The Channel mentors explain that the more time they spend with their mentees enables them to build greater trust and engage in deeper discussions (Weeks, 2018, p. 535).

5. What Defines Success? How Do We Reintegrate Mentee Back Into Society?

In 2014, the Association of Chief Police Officers (ACPO) that helps to run the Channel program, published that since 2007, the Channel program has received over 2,000 referrals and 777 interventions were completed (Weeks, 2018). In 2015, it was reported that over 4,000 referrals were made to Channel (Halliday, 2015). Unfortunately, there are no public figures to support the effectiveness of the Channel mentor program. An interview with the London Probation Service confirms the occurrence of successful mentoring and interventions, but that more time is required before accurate program assessments can be published (Weeks, 2018). Similar to other mentorship programs, measuring effectiveness is difficult when the actual mentorship occurred so recently and the long-term effects of the mentoring sessions have yet to be realized.

Success in the Channel program is providing misguided adolescents alternative opportunities to positively engage with society and eliminating any risk of them joining or assisting terrorist organizations. One Channel mentor explains how the cases typically close, “What we find is that often between the ages of 14 and 18 the person has come across peer pressure or an extremist group, but then they’ve realised they need to get on to university or get a job. Once they’ve shown they’ve committed to that then it’s deemed they are no longer a risk” (Ferguson & Walker, 2015). A Channel mentor can help youth at-risk of becoming involved with terrorism to mature through exposure to new opportunities that the at-risk individual did not know existed.

6. Is There a Maintained Relationship? Do They Pay It Forward?

The Channel mentors attempt to maintain relationships with their mentees after the program has been completed. A mentor described the duration of his relationship with one of his mentees, “Well, the intervention itself I’d say was about a year. Only because ... I mean I’ll be speaking with [REDACTED] today for example. This is five years later” (Weeks, 2018). The same Channel mentor explained his intentions for future interaction with his mentee, “Hopefully for the rest of ... however long I am here, because this isn’t a job” (Weeks, 2018). The strong relationships that are established between some mentors and mentees through the Channel program are evident because of the maintained effort to meet and communicate with one another long after the program.

V. BEYOND BALI EDUCATION PROGRAM

Western Australia has initiated a school-based mentoring program in which teachers, the mentors, engage the students to build social resistance to terrorism. The mentorship program is called the Beyond Bali Education Program and focuses on teaching students aged 13 to 16 years old about the threat of violent extremism (Aly, Taylor, & Karnovsky, 2014). Learning about the inspiration, procedures and methods of this mentorship program provides insight on the effectiveness of the school-based mentoring efforts to dissuade youth from participating in terrorist activity and ways in which they can build resilience within their communities. A way to analyze if this program and how others like it can be successful is by examining how it addresses the root psychological causes and escalation toward terrorism. Moghaddam's (2005) "staircase of terrorism" will show what levels this school-based mentoring program can be effective.

The catalyst for starting this mentoring program within the school system was the terrorist attack known as the Bali bombings that occurred on October 12, 2002. The South East Asian militant network, Jemaah Islamiyah (JI) was deemed responsible for carrying out the attack and is found to have ties to Osama Bin Laden and the al-Qaeda network. The attack was supposed to occur on the one-year anniversary of September 11th, but the bombs were not ready in time (British Broadcasting Council [BBC], 2012). Two bombs were detonated in the Kuta region of the island because this location is a highly populated tourist attraction. One of the bombs was driven and detonated in a minivan into a popular establishment known as Sari Club and the other was set off by a suicide bomber with a vest in Paddy's Irish Bar. Ali Imron, one of the bomb-makers explained that these locations were chosen because they were known "to be frequented by Americans and their associates" (BBC, 2012). A total of 202 people from 21 different countries died as a result of this terrorist attack (BBC, 2012).

JI was born from the Darul Islam organization that was created in the 1940s after the Dutch left their colonies in Indonesia. Darul Islam was "a violent radical movement that advocated the establishment of Islamic law in Indonesia" (Council on Foreign Relations [CFR], 2009, para. 2). The JI founder, Abdullah Sungkar in a 1997 interview,

referred to the Darul Islam/Islamic State of Indonesia (DI/NII) group as the genesis for JI and the idea to take over the government of Indonesia (Poer, 2003). It was not until JI's interaction with the al-Qaeda network during the Afghan and Soviet conflict in the 1980s, when JI members went to fight in Afghanistan, that the group began to believe in a world Islamic state (Poer, 2003). JI is able to spread its ideology of militant Islam and recruit many of its members from the Islamic local boarding schools in Indonesia called pondok (Deskens, 2003, p. 495–496). Many of the students who are simply looking for religious guidance end up being captivated by the radical beliefs that they are taught (Deskens, 2003, p. 501). In an effort to prevent the spread of militant Islamic ideology across Southeast Asia, the Beyond Bali Education Resource attempts to counter the narrative of violent extremism and build social resilience to terrorism within its adolescents.

1. Identifying At-Risk Individuals

The Beyond Bali Education Program is funded by the Australian government because of the proximity to Indonesia and the fact that 88 Australians were killed among the 202 total dead from the Bali bombings in 2002 (Aly, Taylor, & Karnovsky, 2014, p. 376). A non-profit organization, Bali Peace Park Association Incorporated (BPPAI) and Curtin University, Western Australia created the education based mentoring program. BPPAI was established by all those who were affected by the 2002 and 2005 Bali bombings (Aly, Taylor, & Karnovsky, 2014, p. 376).

The education intervention program is built around the concept of forming a self-regulating function in young people to inoculate them against violent extremist influences (Aly, Taylor, & Karnovsky, 2014, p. 372). The literature supports that moral education can stop radicalization by recognizing and fighting signs of moral disengagement and strengthening moral standards (Pels & de Ruyter, 2012). Moral disengagement can be used to explain “how individuals can cognitively reconstruct the moral value of violence and commit inhumane acts” (Aly, Taylor, & Karnovsky, 2014, p. 369). The program intends to build resilience among the youth who may be at-risk to participating in terrorist activity and to teach them how to function peacefully in society. Resilience is described as a person's or group's ability to persevere through adversity and realize positive outcomes.

Studies on resilience highlight challenges and risks in order to measure progressive adaptations to overcome difficulty (Alvord & Grados, 2005, p. 238–245). Weeks (2018) highlights one study conducted by Laor, Wolmer, Alon, Siev, Eliahu, and Toren (2006) that provides insight on the motivation to build Bali's education program. This study was conducted on Israeli adolescents who consistently experienced terrorism and violence around them to evaluate their symptoms, risk, and protective factors against negative consequences. Weeks (2018) aptly describes Laor et al.'s conclusion that early efforts to develop personal resilience within adolescents may help guard against the negative consequences of the exposure to terrorism and violence.

Kohlberg's (1984) theory of cognitive moral development has influenced the Bali program to use dilemma stories as an educational tool to initiate ethical dialogue and enhance the students' critical thinking abilities. He explains that dilemma stories allow the students to conduct values interpretation, in which they reflect and express their own values with their peers to generate discussions. These methods enable individuals to critically analyze their own values and beliefs and recognize assumptions to help lead to the development of better values and moral learning (Settelmaier, 2002; 2003). These ideas support the construct of the program and have influenced its design. The program is broken down into five steps or modules as presented in the following section.

2. Mentee Accepting or Starting the Program

The students begin the Beyond Bali Education Program when their school and teachers decide to include the program in their education curriculum. There is no choice to enter into the mentor program; however, they begin the mentor program when the teacher begins to introduce the material and activities that are associated with the five modules.

3. Rehabilitation/Metamorphosis (What Is Being Done?)

The first step attempts to familiarize the students with the island of Bali, to include its geography, history, and culture. The activities such as worksheets on map studies, political background, and history fact sheets all focus on getting the students to realize the geographic and cultural connection that Australia shares with the island of Bali (Aly,

Taylor, & Karnovsky, 2014, p. 380). This comprehensive familiarization of the region provides the necessary context for studying the Bali bombings

Module Two teaches the students about peace and conflict in the world through videos, interactive role play, and workbooks. The students focus on recent terrorist activity, specifically the bombings in 2002 and 2005 (Aly, Taylor, & Karnovsky, 2014, p. 380). The teacher mentors help to create personal and relevant perspectives for the students from eyewitness accounts of the bombings. The teachers must pay special attention to explain the delicate and emotional nature of these events to all of their students and to shed light on the pain that was inflicted upon the individuals, families, and communities affected by the terrorist attacks (Aly, Taylor, & Karnovsky, 2014, p. 380). The students are then exposed to the social and economic impacts as a result of the terror attacks to both Australia and Bali. Next, teachers help the students understand that terrorism strives to create division and conflict within society (Aly, Taylor, & Karnovsky, 2014, p. 380). The students are pushed toward “the notion that when we engage with peace individuals and communities are able to build empathy for others. This empathy can then offer us resilience against the division and conflict that results from the actions of terrorist groups” (Aly, Taylor, & Karnovsky, 2014, p. 380).

Step Three is designed to create moral dilemmas for the students and help them to make good decisions. The students are provided with a story that comes to several decision points concerning a moral dilemma and they must make a choice based on their own personal values (Aly, Taylor, & Karnovsky, 2014, p. 379–380). This module promotes the students to perform critical thinking and critical reflection when they share their individual thoughts with the teacher and their peers. The students listen to one another and can exercise collaborative decision making to come up with the best possible solution. Teachers emphasize and empower the students to use a collective approach to generate productive resolutions that address controversy (Aly, Taylor, & Karnovsky, 2014, p. 379–380). This module uses real life examples of survivors and their families to create a better sense of reality. This step allows students to verbalize and discuss their values as a class in order to reinforce those values that protect against and reject violence. (Aly, Taylor, & Karnovsky, 2014, p. 379–380).

Step Four of the program teaches the students about the existing international peace parks and focuses on their special characteristics and functions (Aly, Taylor, & Karnovsky, 2014, p. 381). This step gives them an introduction to the concept of peace parks and then sends them on a Web quest to learn more about a specific one. The students are broken into small groups to conduct this investigation and enhance their understanding of why we have peace parks while also improving their IT and research skills (Aly, Taylor, & Karnovsky, 2014, p. 381).

The fifth module is about putting the students' thoughts into action by allowing them to design their own peace park. The teachers coordinate with the school's administration to look at the school's or community's needs and help the students to plan a project that creates a peace space, garden, or even a model (Aly, Taylor, & Karnovsky, 2014, p. 381). This collaboration allows the students to interact with school leaders, parents, and members of the community in order to complete their peace project. The entire process is intended to allow the students and teachers to revisit the key concepts covered throughout the previous modules (Aly, Taylor, & Karnovsky, 2014, p. 381).

The Beyond Bali Education Program can be analyzed for effectiveness by examining what the literature has to say are the root and escalating causes of terrorism. Dr. Fathali Moghaddam, a psychologist from Georgetown University, created the "staircase to terrorism" where he describes five levels characterized by particular psychological processes that can lead to the ultimate act of terrorism (2005). Moghaddam defines terrorism as, "politically motivated violence, perpetrated by individuals, groups, or state-sponsored agents, intended to instill feelings of terror and helplessness in a population in order to influence decision making and to change behavior" (2005, p. 161). This definition certainly aligns with the intention of the Bali bombings of 2002 where the JI members wanted to target Westerners and show their displeasure with the shift toward Western values occurring in Southeast Asia, specifically Indonesia (BBC, 2012). The education mentoring program in Australia addresses the ground, third, fourth, and fifth levels of Moghaddam's staircase shown in Figure 2 (Moghaddam, 2005).



Figure 2. Staircase to terrorism. Adapted from Moghaddam (2005).

On the ground floor, Moghaddam explains that the vast majority of people have perceived grievances or injustices. These could include a feeling of perceived deprivation of an individual or societal goal, a threat to their personal or collective identity, and their perception of fairness (Moghaddam, 2005, p. 163). The Beyond Bali Education Program allows the students to explore the differences between extremists and the general Muslim population. This education can increase the overall knowledge and acceptance of different religious preferences and cultural customs to decrease the prejudices that non-Muslim people may have. This may eliminate some of the feelings of alienation and deprivation that lead to choices that escalate toward terrorism.

Moghaddam's third floor discusses the moral engagement that the terrorist organizations enact on personnel who have climbed the staircase to this point. He describes how the terrorists' likely enemy, the government, views this process as moral disengagement because they are changing what they believe is morally acceptable to commit acts of violence against civilians (Moghaddam, 2005, p. 165). The Beyond Bali Education Program specifically targets moral disengagement because its curriculum enables students to develop social resilience to violent extremism. This is reinforced through the moral dilemma situations that highlight the after-affect studies of the people killed and the damaging consequences the terror activities had on the survivors, the

families, and society as a whole. Additionally, the students are able to share their own values and assumptions in a safe and intellectual environment where they can receive feedback from their peers and teachers that reinforces those values that self-sanction against violence (Aly, Taylor, & Karnovsky, 2014, p. 379).

Moghaddam's fourth level in his staircase explains how the terrorist organizations legitimize the group by recruiting individuals who will make up part of their cell structure or who may only serve a short, but important role (to the terrorists) when they act as suicide bombers (2005, p. 166). The education intervention can prevent against individuals from realizing this stage because of its heavy focus on the negative consequences that terrorism has on society. The entire program is "designed to activate students' self-regulatory mechanisms of moral agency and psychologically immunize them against the social influences that promote violent extremism" (Aly, Taylor, & Karnovsky, 2014, p. 383). Therefore, the students who have gone through this course should be less likely to be recruited into terrorist organizations.

In his fifth level of the staircase, Moghaddam explains how individuals can psychologically commit to acts of terror. He elaborates that psychological distancing of a terrorist action that kills innocent civilians is achieved because of the adoption of terrorist myths. He describes one misconception that terrorists buy into is that by targeting civilians, social order will be disturbed and this particular terrorist action will help the people to "recognize truth" and rise against the current authorities (Moghaddam, 2005, p. 166). The Beyond Bali Education Program serves as a terrorist myth buster by pursuing the establishment of peace parks, gardens, and memorials that commemorate the individuals killed in terrorist attacks and denounce violent extremism. These projects that take place at the schools and within in the communities serve to bring people together in peaceful gathering, and certainly do not inspire society to revolt against the government. The peace projects provide opportunities for creative resolution for the communities affected by terrorism (Aly, Taylor, & Karnovsky, 2014, p. 379).

4. Challenges Faced and How They Are Overcome

Possible challenges include getting the buy-in from school systems and the teachers to make time in their curriculums for this program. It is important that the findings of this study be publicized to showcase the effectiveness of generating tough conversations about the threat of violent extremism in order to help dissuade the youth from engaging in this type of activity. Another challenge is ensuring that this program is spread to the areas where the youth are most at-risk to join terrorist organizations. The Beyond Bali Education Program is taught in Western Australia, but it may be more important that this program spreads to areas that recruit adolescents for JI or similar terrorist groups.

5. What Defines Success? How Do We Reintegrate Mentee Back Into Society?

In his conclusion, Moghaddam remarks that “ultimately, terrorism is a moral problem with psychological underpinnings; the challenge is to prevent disaffected youth and others from becoming engaged in the morality of terrorist organizations. A lesson from the history of terrorism is that this moral problem does not have a technological solution” (Moghaddam, 2005, p. 169). Aly, Taylor, and Karnovsky’s (2014) examination of the program trial shows evidence that the program realized some success in building resilience within the youth to terrorism and its side effects. This was achieved by helping the students to understand that terrorism is immoral and inhumane, establishing an attitude of empathy for the victims of terrorism, developing the ability to resist violent extremist influences, and enabling them to respond to these malice influences in positive and productive ways that unite the community (Aly, Taylor, & Karnovsky, 2014, p. 382). The Beyond Bali Education program is now being distributed as part of the Australian curriculum to over 400 high schools and is available for download on the Bali Peace Park Association website (Aly, Taylor, & Karnovsky, 2014, p. 382).

It may be too early to tell how this program influences the adolescents who have been exposed to it. However, based on the feedback received from students who did complete the course, we can be confident that the adolescents are at least forced to think about the morality of terrorism and its impacts on society. Success could be defined for

this school-based mentoring program when it instills moral values in the youth to counter the narrative of radical terrorism and bolsters resilience within the communities to the social influences of violent extremism. The Beyond Bali Education Program and school-based mentoring programs may be a viable long-term solution to reducing the number of adolescents who join terrorist organizations.

6. Is There a Maintained Relationship? Do They Pay It Forward?

It is unclear from the literature describing the Beyond Bali Education Program to realize whether relationships are maintained between the teachers and the students they mentored. The program is intended for the students to use what they learned to create positive change within their communities such as the peace park projects (Aly, Taylor, & Karnovsky, 2014, p. 379).

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VI. ANALYSIS OF PROGRAMS USING PROPOSED BEST PRACTICES OF AT-RISK YOUTH MENTORSHIP

An analysis of the case studies can be conducted using the proposed best practices of at-risk youth mentorship. The five practices that were established from BBBS and RC will help to identify key differences and similar underlying themes that each mentor program possesses.

1. Mentor program identifies at-risk youth and their willingness to become involved with a mentor. Most of the mentor programs that have been examined do this to varying degrees. The PRAC initiative in Saudi Arabia understands that everyone who enters their prison-based program is at-risk for future illicit activity because they have already been convicted of a terrorist-related crime (Capstack, 2015). PRAC does assess an individual's willingness to work with mentors through the Prevention stage *al Munasah* (Advice) discussions that occur within the prisons. The prisoners who respond positively to these messages and display a desire to engage more with the Islamic religious experts, psychologists, and social workers are identified as individuals who are primed for the rehabilitation phase where the greatest amount of mentoring occurs (Porgess, 2014, p. 179).

The Channel program identifies at-risk youth through referrals made by the public and then a local Channel community panel reviews the referral to determine if the individual would be a good candidate for the mentorship program. This is the most intensive identification process of any of the studied programs. A thorough investigation of the potential at-risk individual is made using 22 risk factors which provides the mentors necessary information to best engage this individual (U.K. Legislature, 2012). A major issue concerning the willingness of candidates to begin this program is the reputation of Channel within the Muslim community. Many at-risk youth and their families refuse to consent to the program because of their fear of being ostracized within their own communities (Weeks, 2018, p. 527–528).

The Beyond Bali Education Program is shared with all students in a group mentorship environment. There is no identification process for youth at-risk; however, the program is built around inoculating all students exposed to the program to the threats of

violent extremism (Aly, Taylor, & Karnovsky, 2014, p. 372). In this school-based mentoring program, the teacher serves as the mentor. The teachers typically have built rapport among their students and are well suited to facilitate group discussions among the students (Aly, Taylor, & Karnovsky, 2014).

2. Mentor program provides training/guidance for all mentors who will participate in the program and creates favorable matches between mentors and mentees. This practice is rarely present in the examined mentorship programs. According to a Saudi MOI report, PRAC hires competent staff to fulfill roles that engage and challenge the at-risk individuals in their religious beliefs, their professional skillsets, and their social lives (Porgess, 2014). No specific training for the mentors was identified in any of the literature about the PRAC initiative; however, the programs do make an effort to receive feedback from the individuals who go through the initiative and their family members in order to make the entire process better (Porgess, 2014, p. 178–179). Mentor relationships develop between a prisoner going through the programs and staff members at any level. It was not clear that any intentional matching occurred between mentor and mentee. The at-risk individuals are given the contact information of PRAC staff members that they do establish positive relationships with so they can continue to rely on these mentors even after the PRAC initiative is complete (Porgess, 2014, p. 179).

The Channel mentorship program has an extensive hiring process to select mentors that meet specific requirements such as a background check, Islamic religious expertise, and identification to British values (Weeks, 2018). It was not apparent if the mentors receive training or guidance to engage with the at-risk youth in the program or if there was a matching process to pair mentees and mentors. Channel mentors meet with the case worker of the at-risk individual to better understand their background and their motivations for potential involvement with terrorism (Ferguson & Walker, 2015). The in-depth analysis using the 22 risk factors for proper treatment identification provides most of this information to inform the assigned mentors (U.K. Legislature, 2012).

The Beyond Bali Education Program provides guidance for their teacher mentors through their detailed lesson plans found at <https://www.balipeacepark.com.au/beyond-bali-education-package.html>. These plans provide the teachers with the necessary

instructions and activity worksheets to successfully complete the modules. Because this program is a school-based mentoring program, there are no efforts made to pair mentees and mentors. The students who participate in the program go through the progressive modules with their classmates collectively (Aly, Taylor, & Karnovsky, 2014, p. 379–380).

3. Mentor program serves as a third party observer and accountability partner to both the mentor and the mentee and/or mentee guardians to ensure there is a sustained relationship. This proposed practice is somewhat replicated throughout the mentorship programs that were studied. The PRAC initiative does this the best because of the relationships established with at-risk individuals' families. PRAC leverages these relationships with family members and the established norms and traditions within the Saudi society to create accountability for the at-risk individual during and after the programs (Boucek, 2008, p. 18). Additionally, the rehabilitation portion of PRAC relies upon family input to better facilitate the at-risk individual's treatment and to understand prisoner's responses (Porgess, 2014, p. 178–179).

Channel does not have the capability to do this because their mentorship program is entirely voluntary. The identified at-risk individual can choose to stop the mentorship at any time (U.K. Legislature, 2015, p. 16). The Channel panel does request an initial assessment of the at-risk individual from the mentor, along with a three and six month evaluation of the progress made (Ali, 2015, p. 6). This does indicate that when the mentorship relationship is accepted by the at-risk individual, the Channel panel provides some form of accountability toward the mentor; however, they are unable to ensure the mentee or mentee's guardians are committed to the relationship.

The Beyond Bali Education Program does not follow this practice. Their school-based mentoring system limits the program to engaging the students as part of a designed lesson plan (Bali Peace Park, 2019).

4. Mentor possesses a sincere interest in developing a relationship with the youth (mentee) and provides a listening ear, guidance when necessary, and exposure to activities that were previously undiscovered. Each of the mentors in the studied programs exercise this practice. PRAC mentors throughout the stages of the initiative

develop relationships with the prisoners to help them better understand Islam by listening to and challenging their current beliefs (Ansary, 2008, p. 118–119). Additionally, the mentors provide the at-risk individuals with opportunities to engage in decompression activities such as sports and art while also teaching them vocational skills to assist with future employment (Chowdhury-Fink & El-Said, 2011). This rehabilitation and training enable the former prisoners to become proactive members of society and prevent them from returning to illicit activity (Porgess, 2014, p. 175).

The Channel program relies on their mentors to form strong bonds with their mentees in order to steer them away from paths leading to terrorism (Weeks, 2018, p. 535). A Channel mentor helps these at-risk youth find fulfillment in alternative choices, “It’s a case of inoculating them. Sometimes it’s a case of discussing employment or other ways of contributing constructively in society” (Ferguson & Walker, 2015). Another mentor explains that “trying to let him (mentee) see the rest of the community as they live their lives, and let him see that life is wider and vaster than his house, his street, a few friends, a computer he may spend hours on” broadens their perception and understanding of the world making them less vulnerable to violent extremist participation (Ferguson & Walker, 2015). The Channel program may be the most successful at establishing relationships between the mentors and mentees because they conduct one-on-one meetings to provide the most conducive environment for the relationship to form and develop.

The Beyond Bali Education Program enables teachers to facilitate deep discussion with their students and listen to their opinions through the interactive lesson plans. The discussions allow the students to formalize and express their own ideas and receive feedback from their peers and mentor teacher (Aly, Taylor, & Karnovsky, 2014, p. 379–380). Additionally, the teachers empower the students to become involved with the local community through the culmination projects that strengthen community bonds and build resiliency to terrorist activity (Aly, Taylor, & Karnovsky, 2014, p. 379).

5. Mentor and mentee meet at a minimum of three times a month for approximately a year to generate consistent, repeated, and impactful interactions. This practice is replicated by most of the mentorship programs. The PRAC initiative meets and exceeds the standard because over the course of the programs, the mentors interact

with the mentees at least once a week during the prevention phase (Porgess, 2014, p. 172) and every day during the rehabilitation phase for three months. The Prevention phase takes place over the course of the prisoners' time in prison and then they are released to the rehabilitation center when they are nearing their release into society (Capstack, 2015). It is important to note that the rehabilitation portion of PRAC is where the majority of mentorship relationships develop (Porgess, 2014, p. 179).

The Channel mentors meet with their mentees at least once a week for up to two hours (Ferguson & Walker, 2015). The relationships generally last about six months to two years before the case is concluded (Ali, 2015, p. 6). In the Channel program, the mentors described correlation between the length of the relationships between the mentor and mentee and the amount of positive change that occurred (Weeks, 2018, p. 535).

It is unclear how long the Beyond Bali Education Program takes to execute. The teacher mentors are given the flexibility to take "as much time as required to meet the outcomes set out in each module of the program" (Bali Peace Park, 2019).

A. FINDINGS AND UNDERLYING PRINCIPLES OF AT-RISK YOUTH MENTORSHIP

Each of the studied mentor programs should adapt over time based upon the feedback received from individuals going through them. Feedback can come directly from the participants themselves or from their credible family members or guardians that discuss ways in which the program can improve to become more effective. Additionally, each program must make efforts to discover the fates of all of their mentees after the completion of mentorship to better evaluate their program's success and make any necessary changes to facilitate program goals.

One scholar explains,

there is no one "template" or "blueprint" that could be copied and pasted. Not only do pro-programmes depend on the context and (political) environment in which they are implemented, they often rely on uniquely local dynamics and structures.... Indeed, there seems to be an emerging consensus that no one size fits all: while certain general principles may apply ... even the most appealing programmes have to be adapted to go with the grain of the

societies in which they are set.... What works in one case can be counter-productive in another. (Neumann, 2010, p. 57)

Mentorship programs for at-risk youth should be aware of and flexible enough to accommodate local variables such as politics, religion, and ethnic traditions; however, there are some underlying principles that were apparent in all of the mentor programs that were examined. The four themes or principles that are required for successful at-risk youth mentorship include: significant time devoted by both mentor and mentee to create impactful change, mentors possessing sensitivity to surrounding circumstances, the credibility of the mentor must be demonstrated through example and the fostering of a relationship with his/her mentee, and the mentor's ability to provide alternative paths for the at-risk youth instead of engaging in criminal activity.

Time spent together by the mentor and mentee is important for establishing a positive relationship and creating trust between both parties. All of the literature on the mentorship programs examined in the case studies support the idea that the longer the relationship lasts and the higher the frequency of interaction, there is an increased opportunity to make progressive change in the life of the at-risk youth.

All of the mentors that contributed to each mentorship program have to possess a special mindset when working with the at-risk youth. In the PRAC initiative, the mentors took the approach that all of their mentees were victims of jihadists and required guidance to purge these misleading ideas (Chowdhury-Fink & El-Said, 2011, p. 13). Channel mentors also empathized with their mentees and similarly described the individuals that they mentored as "victims" who have been "seduced by the messaging" (Ferguson & Walker, 2015). Both of these programs emphasize the mentees as victims and not criminals which helps to create an environment where assistance and evolution are possible. The teacher mentors in the Beyond Bali Education Program have a different challenge because they must convey to their students the significance of a sensitive and emotional topic, the Bali bombings. Some students may have been directly affected by these events so caution must be taken when addressing this event (Aly, Taylor, & Karnovsky, 2014, p. 380). Understanding the circumstances surrounding each mentee is paramount for the mentors to effectively connect with each of them.

The credibility of the mentors can be established with their mentee through consistent and repeated behavior and the mentor's ability to bond with their mentee to generate necessary deep discussion. The mentors in each program established their credibility through various means due to cultural variations; however, the mentors that consistently show up and display care and concern for their mentees eventually establish positive relationships. One of the Channel mentors described their journey to establish a sincere relationship with his mentee, "it's like a dance that you're doing, that you're going past one part to the next level, to the next level, and to the next level. Eventually you've gone past all their checks....So once you've gone through all those layers of interaction, if you like, that's when engagement can actually take place" (Weeks' interview with Channel mentor, 2018).

Potentially the most important principle for at-risk youth mentorship is the mentorship program or mentor's ability to help the at-risk youth realize other future opportunities than participating in criminal activities. The research on mentor programs for at-risk youth showed that in many cases, the at-risk individuals possessed a limited scope of opportunity for their futures. When the mentor program and mentor show the at-risk individual that they can go to school to become more educated or learn a special trade or skill that will provide future employment and other social benefits, the at-risk individual recognizes how they can contribute positively to society and is potentially less likely to engage in illicit activity.

B. IMPLICATIONS AND RECOMMENDATIONS

1. Irregular Warfare Application

These mentorship principles can be universally applied to mentorship programs for at-risk youth in order to inoculate them from participating in criminal activity. Mentor programs for at-risk youth could be incorporated into counterinsurgency (COIN) strategy by helping to disrupt the next cycle of the insurgency as well as assisting to reintegrate and rehabilitate young, low-level contributors back into society. Dr. Kalev Sepp (2005) proposes the "Best Practices of Counterinsurgency" using the past centuries' insurgent wars. He identifies that "the focus of all civil and military plans and operations must be on

the center of gravity in any conflict—the country’s people and their belief in the support of their government. Winning their hearts and minds must be the objective of the government’s efforts” (Sepp, 2005, p. 9). All three of the mentor programs that were examined were established by the government and in some cases operated by the local communities. The government sponsored, but community-led mentor organizations could serve as a powerful symbol to the people throughout the country that the government is making efforts to eradicate the insurgency’s recruiting pools of young people. Additionally, the long-term effects of the mentorship could positively impact society for generations to come by preventing future insurgencies from rising up. Dr. Sepp also discusses the necessity for informational campaigns that “explain to the population what they can do to help their government make them secure from terrorist insurgents” as part of the political process that must take place during a successful COIN effort (2005, p. 10). With mentor programs available, the population could feel more comfortable surrendering young insurgents because they have a better understanding of the treatment that they will be given. At-risk youth mentorship programs that mentor young potential recruits, sympathizers, and low-level contributors for the insurgency will deplete the number of forces that the insurgency has available.

The examined mentor programs from RC to the Beyond Bali Education Program have the capability to keep grievances down within society through the demonstrated practices, and the lower the grievances within the local society, the fewer recruitment opportunities exist for the local gang or terrorist organization. This results in fewer foot soldiers available and the fewer soldiers within the criminal organizations help to lead to less violence. This general concept could be applicable in a variety of culturally diverse settings. If countries throughout the world decide to fund mentorship initiatives, there will be greater opportunities for at-risk youth to avoid violence, prison, or potentially an early death.

2. Further Applicability

This thesis could be utilized by policy makers who may be interested in funding at-risk youth mentorship initiatives as well as program developers to help build mentorship

programs in a variety of cultural contexts. Military members such as the Civil Affairs Community who have high civil-military interaction may want to learn about the benefits and core principles found in at-risk youth mentor programs.

C. RECOMMENDATIONS FOR CONTINUED RESEARCH IN THIS AREA

Examining the life choices of the mentees who participated in the mentorship programs at a later time will provide a greater understanding of the impacts the mentor programs truly had. Much of the research detailing each program's results was unclear, because the actual mentorship had only recently occurred. The implications and potentially beneficial results of the mentor relationships will be better understood as time progresses.

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VII. CONCLUSION

Establishing at-risk youth mentorship programs in conflict-ridden areas could be a small piece of the solution to help prevent the spread of terrorism and terrorist activity. The problem of terrorism must be handled through a variety of approaches that may involve kinetic military action as well as multifaceted efforts by governments and international organizations to help address root causes of radicalization. Former State Department spokesman and Retired Rear Admiral in the Navy, John Kirby, explains that “You cannot kill your way out of a terrorist problem. We can hit these guys as often as we want and as aggressively as we want, but we are never going to kill the problem of terrorism” (CNN, 2017). His comments highlight the need for collective civil-military non-kinetic efforts to reduce the threat of violent extremism. Mentorship programs for at-risk youth may not reach every individual that receives mentorship; however, these efforts enable some misguided youth the opportunity to live a life free of crime that they never thought possible. These at-risk individuals that embark on the mentorship journey adhere to a quote by Joseph Campbell, “We must be willing to get rid of the life we’ve planned, so as to have the life that is waiting for us” (Osbon, 1991).

I have learned a great deal from the research that I have conducted for this thesis. Many of the mentorship principles and themes for at-risk youth are also applicable to mentorship in general. This thesis has impacted me on a professional and personal level in regards to what I learned about mentorship. I have recognized the need to continue to develop relationships with and seek advice and guidance from experienced teammates within Naval Special Warfare to personally improve as a leader within the SEAL Teams. Additionally, the mentorship lessons gleaned from this thesis further reinforce my obligation to develop my younger teammates, such as Junior Officers and Enlisted personnel. In my personal life, I have been challenged to reflect on the type of son, brother, husband, father, and friend that I want and strive to be. Mentorship is founded upon establishing relationships with one another and living as *Proverbs 27:17* says, “Iron sharpens iron, so one man sharpens another.”

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APPENDIX. INTERVIEW QUESTIONS LIST (Q1-Q8)

Q1: What does the Ranch document as the driving factor for getting involved in at-risk youth mentorship (as an organization)?

Q2: What is the overall goal of the Ranch?

Q3: What external resources (e.g., books) does the Ranch credit as helping to shape the program at the Ranch?

Q4: What is the Ranch doing to prevent students from joining local gangs?

Q5: What methods/practices does the Ranch employ to reach at-risk youth?

Q6: What does the Ranch document as the biggest challenge it faces? What is the Ranch's plan to overcome it?

Q7: What standards does the Ranch use to measure success? What types of relationships (between students and mentors) does the Ranch document as having been the most successful to reach the Ranch's goals?

Q8: What is the average amount of time that a student needs to be involved at the Ranch in order to achieve the desired effects?

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